

# The CLERGY REVIEW

NEW SERIES

VOL. XXXV No. 6

JUNE 1951

JOHN LINGARD AND USHAW

"30 SEPTEMBER, 1782, a boy called John Lingard entered the portals of Douai College. Deo Gratias. I have always kept this day with a bottle of my best wine." So, writing to his old friend John Walker of Scarborough in 1847, the Catholic historian of England recalled, as so often before, what had been the decisive influence in his life and in the formation of his mind and character. John Lingard was among the last of the old missionary priests of Douai. It was his special vocation to exercise his apostolate in seeking by his historical writings to eradicate from the minds of Englishmen those deep-rooted Protestant prejudices which, he considered, formed a major obstacle to the conversion of England. It was at Douai that he first learned to know and love the story of England's Catholic past, there too that he began to develop those many talents with which he served the Church so well. His was a many sided character, and his great reputation as an historian has somewhat overshadowed his many other achievements. Not the least of these was the contribution he made to the continuance in England of the old traditions of Douai.

Lingard, the son of a carpenter in Winchester, went to Douai at the age of eleven in 1782; but of the eleven years he spent in the College there is only the scantiest record. Shortly after he began his study of theology in 1793, some four years after the outbreak of the Revolution in France, the president began to fear for the safety of the students, and early the following year Lingard was sent back to England to accompany the young son of Lord Stourton and other lay boys. Within a few weeks the College was seized by the revolutionaries, and many of the professors and students were imprisoned; and though they all succeeded in escaping and returning to England in the course of the following months, it was soon evident that not for a long

time, if ever, would the College be restored. Lingard spent several months as tutor in Lord Stourton's household until, in the autumn of 1794, William Gibson, Vicar Apostolic of the Northern District, rented Crook Hall in county Durham; and here, under the presidency of Mr Thomas Eyre, a Douai professor, seven Douai students, Lingard among them, took up residence, "ad sacros ignes refovendos", as the new diary notes, until the fate of Douai should be known and further plans could be made. In the minds of all—bishop, president and students—Crook Hall was the continuation of Douai. An announcement of the opening of the new college in the *Catholic Directory* stated quite simply that the terms were "as before"; the regime followed to the letter that of the old college, except that the students rose an hour later, and any objections against this strict discipline were met by the president with the words: "It was so at Douai." Here at the end of December 1794 John Lingard received minor orders and the sub-diaconate and diaconate; and in the following April he was ordained priest at York. At Crook Hall he was procurator, and—unofficially it would seem—vice-president from the first, and after ordination was appointed professor of philosophy and, probably, prefect of studies. In this somewhat unpromising situation his genius developed rapidly. The library at Crook Hall was pitifully small—not above a hundred volumes in all, as he recalled many years later—but it was here that he wrote his *History and Antiquities of the Anglo-Saxon Church*, a work which on its first publication in 1806 was an immediate success, and one which both secured the young author's reputation and showed him clearly where his own special ability lay.

But meanwhile the war on the Continent continued, and the accommodation at Crook was too limited for the growing numbers of students; and in 1803 it was finally decided to establish two new colleges in England to take the place of Douai. Bishop Gibson acquired a suitable site, the farm and estate at Ushaw, four miles from Durham, and building began early in the following year. Lingard, as procurator, was constantly harassed by the problem of raising funds in the four and a half years before the new college was ready for occupation. The bishop was not an easy man to deal with—"there never was a bishop

more grasping or more obstinate in the pursuit of his claims", so Lingard told Charles Newsham forty years later—and Lingard and Eyre on the one hand, and the bishop on the other, had very different ideas on the respective roles of bishop and president in the government of the new college. Lingard held out for the continuance of the Douai tradition, in which the president was virtually independent of the bishops. The death of Thomas Eyre in 1810 apparently brought matters to a crisis at Ushaw. Lingard might reasonably have expected to succeed. He was now officially vice-president, and the most capable member of the staff. But the appointment went to John Gillow of York. Lingard was disappointed—not for himself, but for the college, because, as he told a correspondent, he feared that "now the bishop will in reality be president". He could not bear to think that Douai was to become a mere episcopal seminary. For a year, until Gillow could be installed, he continued to act as president; but by the summer of 1811, in spite of many inducements to stay, he had decided to leave Ushaw. He probably felt that it was better so, that he could not work amicably under the new regime. But it is also probable that there were other and stronger motives. A second edition of the *Anglo-Saxon Church* had been called for in 1810. There was a movement favourable to the Church developing in the country, and Lingard wished to seize the occasion to present the story of England's Catholic past in a very different light to that in which it was usually seen. Moreover, a year's experience as president had convinced him that he was not the man to govern students. Years later, when he was offered the presidency of Old Hall, he referred to this last year at Ushaw as "a time of anxiety and misery", and said that he had then resolved "never more to involve myself in a situation to which I was so ill adapted". In the late summer of 1811 he accordingly left Ushaw and was appointed to the small mission of Hornby, near Lancaster. There was a pleasant house and church, with a congregation of only forty people. Here he settled down at the age of forty, and here he was to spend the remaining forty years of his life. Here too he was to compose the great history which would make of him a familiar authority wherever English books were read.

Lingard's relations with the college during the following twenty-five years are only imperfectly known—he himself, before his death, destroyed much of the correspondence which would have illustrated this period of his life. But the new president was a personal friend, and during the earlier years of his presidency there were frequent visits to the college where he worked in the library and made friends of the younger professors who were proud to help in the work of checking sources for the *History of England* which appeared at intervals from 1819 to 1830. With John Briggs, who succeeded Gillow in 1828, Lingard's relations were perhaps somewhat less cordial, though the president consulted him on the question of his own successor when he was himself appointed Vicar Apostolic of the Northern District in 1832. Then, for some years, there is little trace of any connexion. Writing to Kirk in 1832 Lingard regrets that he knows hardly anyone at the college. But all this was rapidly changed when, in that same year, Charles Newsham was appointed to the presidency. From then until his death Lingard was in constant correspondence with the college, with Newsham himself who constantly turned to him for advice on every conceivable subject, with Robert Tate, an old friend and Newsham's vice-president from 1839–1849, and also with John Walker of Scarborough, Lingard's dearest friend, and one particularly well informed on all college affairs.

Charles Newsham entered on his long presidency with the conviction that radical changes were needed at Ushaw; and from the earliest days he turned to Lingard as to an oracle of wisdom, consulting him on every change he proposed to introduce, and particularly on the improvements he hoped to make in the syllabus of studies. There were, however, some subjects on which the historian was chary of expressing an opinion. He was, as he admitted, a "laudator temporis acti, me puero", and, for example, he was no enthusiast for the introduction of gas lighting, which he considered was best suited to factories. Nor had he much to say about the new programme of studies. History and geography he thought should be made "a pastime rather than a duty". At Douai, he remembered, the students were sometimes allowed to read history in study-place instead of their usual tasks, and this, he thought, if encouraged by



examinations and prizes, would be sufficient to make the boys at Ushaw apply themselves of their own accord. Of the teaching of mathematics he knew nothing; and he was insistent to remind the president that, in any case, the reputation of the house would depend primarily on proficiency in classical studies. On this subject he had very definite ideas. The study of Greek he considered to be beyond the ability of all but a few, and he recommended that it should be limited to the first boys in each class who, no longer retarded by their duller classmates, would then make rapid progress. One thing he particularly recommended: that some at least of the students should be encouraged to acquire "a correct and graceful style in the Latin language". The speaking of Latin was considered the mark of a place of classical education. Ushaw's reputation depended on this, both at home and abroad, for bishops have to write in that language to Rome, and there a correct style is much cultivated and admired. A letter in bad Latin would only arouse contempt there; indeed, it was for this reason that "the Romans have not the most exalted notion of the abilities of our prelates, and have wondered why they cannot find among their clergy someone to write for them". But the cultivation of a good style was important in another connexion. Lingard deplored the standard of preaching in his day. "Sermons," he wrote, "are often preached in our chapels calculated to offend persons of any education, from their incorrectness both in point of composition and occasionally, I am sorry to say, of good sense. . . . I am convinced that many Protestants are kept from our chapels for this cause." The remedy he suggested was that, excluding men of first-rate ability, the students should be obliged to write sermons, to learn them off by heart, and then be taught to deliver them with emphasis and effect. Lingard was jealous for the reputation of the secular clergy. He regretted not only the poor preaching, but still more the fact that there were so few priests capable of writing; he strongly urged that at Ushaw the genius or partiality of promising students for a particular branch of knowledge should be developed, and that "every means should be offered to them of attaining to excellence in it". Such excellence, he thought, would afterwards command respect in the world and reflect credit on the college. But, above all, Lingard wanted

to see writers who would command the attention of Protestants. When Newsham consulted him about the salaries to be paid to the professors, he suggested that special inducements should be offered "to men of talent to devote themselves to the office of teaching". Such inducements would be "a handsome but not extravagant salary", and separate quarters for them in the college, with exemption from all other duties but those of teaching. The object of such an arrangement would be to enable the "men of talent" to devote themselves to their work without distraction, and to give them the opportunity and the leisure to write for the world outside. Lingard often returned to this theme. He thought the current *Catholic Magazine* a disgrace to the clergy, and hoped that it would be suppressed. "I wish some of the Ushaw professors would distinguish themselves," he wrote to Walker. "But I know them not. You do—get some of them to write." When, years later, Dr Oliver, the parish priest of Exeter and a distinguished antiquary, published his *Monasticon Exoniense*, Lingard attempted to interest some of the Ushaw professors in undertaking similar work, but without result. Once again he appealed to Walker: "Cannot you at least inspire some of the younger men to redeem the character of the house?"

Equally characteristic was Lingard's reaction to another of Newsham's reforms—the preaching of retreats on what he called "the Roman model". Lingard was English to the core. He disliked the *petites dévotions* and the pious practices which were multiplying in England at this time. Above all, he mistrusted the influence of the Italians, Fr Dominic and Fr Gentili, many of whose practices he thought tended to make the worship of Catholics ridiculous in Protestant eyes. In 1842 Fr Gentili preached the first of the new style retreats at Ushaw. Retreats there had previously consisted largely of periods of spiritual reading, with the frequent recitation of the rosary and of the penitential psalms. These exercises took place in the study-hall, and at the beginning of the retreat each boy received a quill pen and a large sheet of paper to assist him in the business of examining his conscience. Only once a day was there an instruction in the chapel, at half past four in the afternoon, when the professors in turn preached a short sermon. On one occasion, indeed, a professor preached a sermon so short that it was dis-

concertingly so; but he saved the situation by remarking that, in view of the seriousness of the subject, he considered it advisable to repeat the instruction and promptly proceeded to do so. Fr Gentili preached his retreat in the chapel which, at his request, was darkened for the occasion to add solemnity to his words. Later, Fr Dominic also preached a retreat at Ushaw, but on this occasion his broken English was too much for the younger boys, who were unable to contain themselves and had to be removed to the study-place, where they continued their retreat on the old model under the eye of a professor. The reports of these proceedings did not please the conservative Lingard; the new fashion seemed to him to savour of revivalism, to be, as he expressed it, "an invention to excite fanaticism". "I am told," he wrote to Tate in 1845, "that at these retreats there are four sermons a day. Is it so? It seems to me something like folly." But, he added, he knew nothing of these things from experience—he had read about them in the newspapers; but he did not like them. His chief fear was, apparently, that "the heads of some of the more promising subjects might be turned by the experience", and that some of them might be induced to leave Ushaw for "the Oratorians or the Newmanites, or the thesites and thosites with which we now abound". But it was the principle of the thing that he disliked, even when the preacher of the retreat was the great Wiseman himself. "He will give the retreat in the Roman, that is, in the Jesuit manner." It had not been so at Douai; and, "I think the old Douai manner much better. . . ."

There was another aspect of clerical education on which Lingard did not spare his comment, one to which he returns again and again in the correspondence of these years, with Newsham and Tate and Walker; the question of manners, and, more particularly, of what Walker called "the acquiring a sacerdotal bearing". Lingard was no snob—he moved easily in all circles—but he was much concerned that the college and its priests should not acquire a reputation for boorishness; and he occasionally heard and saw things which distressed him greatly. His object in writing his *History* was to break down the barrier of prejudice in England, to make, as he so often said, the Catholic Church "respectable" in the eyes of Englishmen, to

dispose them to listen sympathetically to a statement of the Catholic case. The movement of conversion was beginning in the country, but he wanted to see more conversions among distinguished and influential people who would move others by their example. "I am glad to hear," he told Walker, "that among your converts some are very respectable people"; for "the mass of our converts are from almost the dregs of society, and respectable converts feel ashamed to be numbered among them." And Protestant prejudices were sometimes confirmed by their occasional contacts with the Catholic clergy. Lady Strafford told Lingard that the bishop had lately sent them as chaplain "a priest of great zeal and talents, but of a most uncompromising temper", for when the noble lord her husband told him that "he was ashamed to see him in company eating peas and pudding with his knife", the chaplain replied, "that it was none of his business to conform himself to the world, but rather to oppose it". When Lingard learned that William Hogarth was proposed as bishop of the Northern District he regretted the choice, because, he said, "he has not, as a bishop ought to have, the manners of a gentleman". The reputation of Ushaw on this score was being attacked. It was commonly reported in Lancashire, "that if a gentleman's son went there, he found himself in the midst of farmers' sons, who soon brought him down to their own level; and, when he returned home, he proved himself to be a complete rustic". Lingard did not think these failings peculiar to Ushaw priests; he had often observed the same defects among the regulars. It was something he had often lamented, and he had often wished that there might be at Ushaw some old priest who had served the mission many years, "whom the young men might respect for his virtues and copy in his conduct". But failing this, where was the remedy? The young Ushaw priest found himself "launched on the world almost without an oar. For twelve years he has had no companions but his rough school fellows; he has never been, perhaps not even once, in female society, he knows nothing of the usages of secular life". Whatever be his advantages in other respects, here he is at a disadvantage; he feels, and is, awkward. The remedy should be supplied at the college. When Tate returned as vice-president in 1839, after ten years on the mission, Lingard begged him to

take the divines' table in the refectory under his supervision, and to "take care that all ate their meals in the most approved fashion". "I think it would be well," he wrote, "if you were to instruct the divines not only how to behave at the altar, but also at table. I mean as to drinking wine, etc., when asked. I have observed some of them holding their knives very oddly." It might seem a small point, but it was important. "Haec in seria ducunt when they expose people to ridicule." The Church, its clergy as well as its history, must be shown to be respectable.

On one last subject Lingard had ambitious plans for his old college. Ushaw was the daughter of Douai—in fact, it was Douai itself, "Douai in all its integrity", and Lingard wished it to remain so, in its constitution as well as in its traditions. Douai had been a pontifical college, and its president, appointed by the Holy See, had been independent of the English bishops. Originally only the Vicar Apostolic of the Northern District had been concerned with Ushaw's affairs, but with the division of the vicariate in 1840, and with the further multiplication of bishops at the restoration of the hierarchy in 1850, a new situation arose. Lingard was particularly fearful that the college would "fall into the hands of the bishops", as he put it; that it would become a mere episcopal seminary, that it might be controlled by men who knew not Douai, regulars even, who would reform it out of existence. Accordingly, he attempted to do two things. First, to keep the Ushaw estate in the hands of the northern secular clergy, who had subscribed the funds for the building, and whose right to possess the property he always stoutly maintained; next, with the support of the clergy, to endow Ushaw with a new constitution, in virtue of which the clergy's control of the property and ecclesiastical funds at the college would be maintained, by giving them a voice in the election of the president, and securing to the president himself complete independence in the college's internal affairs. He felt himself to be in a strong position. The college property had been purchased with a loan largely subscribed by the clergy, and notably by Thomas Eyre, the first president; while in 1819, at a time of acute financial crisis, John Gillow had paid off all outstanding debts and the bishop had then renounced any further claim to the property. Later, a deed of trust had been executed,

in virtue of which the property was invested in five persons, of whom Lingard was one, and of whom he was, in 1839, the sole survivor. In law the property was now his, and he might, had he been so minded, have devised it to his heirs. The danger was that very soon two or more bishops, besides claiming a say in the election of the president and in the internal government of the college, might also claim to withdraw or control directly the funds for ecclesiastical education to which they felt themselves entitled. In the event the problems raised by the new state of affairs in England after 1840 were not finally settled until some twenty-five years later, long after Lingard was buried at Ushaw. But for the next ten years he himself was busy with other plans: first to secure the property by another trust deed, and then to make the college a body corporate in law and controlled by the clergy; next, to make it such a pontifical college as Douai had been, or to put it under the control of a board of seven members, who would include the three northern bishops, the president, and representatives of the clergy of each of the three northern districts. After much discussion a satisfactory solution was eventually proposed at the third Provincial Council of Westminster in 1859, confirmed some four or five years later at Rome; and although the Ushaw property and the government of the college then passed finally into the hands of the interested bishops to the exclusion of the clergy, even Lingard, one feels, would be content with a system which, since that day, has proved so satisfactory in practice.<sup>1</sup>

In the last years of Lingard's life it became necessary to think of building a bigger chapel at Ushaw. The Gothic revival was at its height in England at this time, but this to Lingard was just as distasteful as other innovations. Pugin and his ideas he could not abide. "Do not," he implored Newsham, "do not let yourself be bamboozled by Pugin's whims;" and all his considerable knowledge of archaeology and ecclesiastical architecture was summoned up to persuade the president of the folly of building rood-screens and other monstrosities—especially when he learned that Pugin proposed to build the organ on the

<sup>1</sup> The question has been discussed in some detail in an article in the *Ushaw Magazine* for December 1950: Rev. E. Towers, "Episcopal Control at Ushaw, 1840-1863". A further article on Lingard's relations with Ushaw by Dr Towers will appear in the issue of the same periodical for July 1951.

screen, "like the devil crowing over the choir". Lingard's own suggestion was to be satisfied with an expansion of the existing church, which, with a little modification, could be made to conform to the arrangement of the chapel at Douai, illustrated by a sketch in his own hand. Even after nearly sixty years there was scarcely a detail in the life of his old Alma Mater which he did not recall with pride and satisfaction. But his suggestions were not accepted at Ushaw, and with his characteristic generosity to the college he subscribed to this as to all other improvements made there during his lifetime. Lingard was never a rich man. A bank failure robbed him of most of the profits of his earlier volumes, he never took a penny from his congregation at Hornby, all his life he responded generously to every appeal made to him. To Ushaw especially he gave all that he had to give; his books and papers to the library, the gold medal he had received from Leo XII to the museum, a window to the new chapel, and considerable sums of money for the new buildings, for the education of church students, and for a fund for professors' salaries. And, not least, he gave to the new college that pride in, that sense of continuity with, the life and traditions of the old college of the missionary priests which, so Ushaw men will claim, is still stronger there than elsewhere.

He thought much of Ushaw in his later years and longed to visit it again—"how I should love to see the old place" is a constant theme in his last letters. For a time he hoped that the coming of the railways might make this possible, but a painful and inconvenient complaint made this impossible. But at least he could go there after his death; one of his last requests was to be buried at Ushaw. On 22 July, 1851, his body was brought to the college, and on the following day Bishop Hogarth, his former pupil, sang the Requiem and officiated at the grave. There are many memorials to Lingard, and of them all his *History* is the greatest; while a memorial tablet in the Protestant church at Hornby is surely the most singular. But it is perhaps among the students and professors of the college of which he was a founder and a most generous benefactor, that he would best wish to be remembered.

GERARD CULKIN



## LINGARD AND CARDINAL WISEMAN

**J**OHN LINGARD was still teaching at Ushaw when young Nicholas Wiseman arrived there as a small boy in March 1810; and they afterwards were in frequent correspondence until Lingard's death in the summer of 1851, within a year after the restoration of the Hierarchy. Among the last letters which Lingard received was one of affectionate admiration from the young Cardinal Archbishop. But they had at no time been close friends; and they were so much unlike in character that Lingard regarded Wiseman's flamboyant methods, and even some of his aims as a leader of the new Catholic revival, with a certain antipathy. He believed that Wiseman's attempts to establish friendly relations with the Anglicans could lead nowhere, and might easily cause mischief. And when Wiseman introduced foreign missionaries into England, and encouraged continental devotions, Lingard was not only unsympathetic but strongly disapproving. He had grown to manhood in the years before the French revolution, and inherited the old tradition of seclusion from English life, when the Church was still wholly on the defensive. His special contribution to the Catholic revival had been countering the false accusations which had become prevalent among English Protestants, and asserting the old traditions and prerogatives of the secular clergy.

The contrast between his character and Wiseman's appears strongly even in his last years at Ushaw, when Wiseman arrived there as a child. "Mr Lingard was vice President of the College which I entered at eight years of age," Wiseman writes in his reminiscences, "and I have retained upon my memory the vivid recollection of specific acts of thoughtful and delicate kindness, which showed a tender heart, mindful of its duties, amongst the many harassing occupations just devolved on him through the death of the President and his own literary engagements." Lingard was at that time enduring the most uncongenial moments of his long life. Thomas Eyre had become the first President of the College when it was founded at Ushaw during the revolutionary wars, and he was still President when young Wiseman arrived there in March 1810. But he died a few months later, in

July. Lingard was urged strongly to assume the presidency; and for a whole year he had to fill the position as acting President while imploring that he should be relieved of duties for which he felt himself to be quite unfitted. His torment ceased when John Gillow arrived as the new President in June of the following year; and in September 1811 Lingard left the College to live peacefully at Hornby, near Lancaster, for the following forty years, with ample leisure for his literary and historical work. There, he received other offers of an administrative kind, including the professorship of Scripture at Maynooth, which he declined at once, and the presidency of St Edmund's which was offered to him by Bishop Poynter early in 1817.

In declining Bishop Poynter's invitation, he explained frankly how unhappy and unsuited he had felt himself to be, during that brief tenure of office at Ushaw:

The services of my pen, such as they may be, are always at your Lordship's command; but when you turned your thoughts towards me as the future superior of St. Edmund's you little thought how unfit I am for such a situation. I have not sufficient nerve. Of a timid and indulgent disposition, always eager to please, and abhorring the very idea of giving pain, I am not the person to preserve discipline, or to struggle against difficulty. It is not through prejudice against St. Edmund's that I say so. It is a lesson which I have learned from experience. For more than a year I was acting president of Ushaw. It was to me a time of anxiety and misery. Bishop Smith and Mr. Gillow employed every inducement to prevail on me to stay with the latter. Though it hurt me to refuse, I did so, because I was convinced that my health, my comfort, and even more than that was at stake. I resolved never more if possible to involve myself again in a situation to which I was so ill adapted.

Under those conditions, Wiseman as a boy of eight or nine cannot have seen much of him. Nor is it likely that young Wiseman was aware, before he went out to Rome as one of the group of students who were to resuscitate the English College in 1818, that it was Lingard's urgent intervention which had retained the College for the secular clergy when its revival was under discussion. Wiseman records that he did not see Lingard again

for fifteen years after his departure from Ushaw. By that time Wiseman had become the young vice Rector of the English College, and soon afterwards became its Rector. In that capacity he had many occasions for corresponding with Lingard on matters concerning Church affairs in England. And in 1835, on his way home for the protracted tour in England which was the beginning of his life's work there, he brought about a correspondence between Lingard and Döllinger in Munich. Döllinger was grieved to find that Lingard could not read German, "and is consequently incapable to profit of the historical works lately written in that language". He told Wiseman that there seemed to him to be "a sort of literary apathy and inactivity on the side of English Catholics, and yet you are continually attacked, and if I mistake not, your numerous adversaries take too much advantage of your silence". With that view Wiseman thoroughly agreed. But Lingard's aim in preparing his great History as a refutation of the critics of the Church in England, had been to produce a work so free from any appearance of Catholic bias that his readers should be unaware that it was written by a Catholic.

It was inevitable that they should view the future with different eyes. By the time that Wiseman returned definitely to England as President of Oscott in the autumn of 1840, Lingard was already near seventy. Failing eyesight made him still more remote from the new movements that were stirring. He had written to Wiseman in Rome in February of that same year: "I am threatened with blindness. Before I have done writing this letter a mist will come over my eyes, and last perhaps half a day. Sometimes I get up with it. This winter I do not think I have escaped a single day." He bore his affliction with wonderful cheerfulness and fortitude. But it must be remembered as an important factor in his attitude towards the transformation which was taking place outside his quiet and secluded surroundings. He had been profoundly grateful for his escape from administrative duties at Ushaw. Wiseman on the contrary had just arrived at Oscott, with a natural capacity for public life and a genuine enjoyment of great ceremonies. His position at Oscott would give him a great deal of the ecclesiastical dignity and activity to which he was accustomed in Rome. He believed it to

be his mission in life to make the Church a vital force in modern England, and to lead the timid forth from the catacombs.

It is curious indeed that Wiseman did not, even in Rome, ascertain the truth of the many rumours at an earlier period that Lingard had barely escaped being made a Cardinal. In his recollections, written long afterwards with an overburdened memory, he positively contradicts such rumours; and he accepts the alternative theory that La Mennais was the great scholar to whom Leo XII had alluded, when he told the Consistory in October 1826 that he had made several Cardinals *in petto* whose names were not yet to be published. Father Bonney's life of Lingard reveals the whole story and leaves no room to doubt that Lingard was intended. He prints a letter from Dr Gradwell, the Rector of the English College, to Lingard in 1826 which states that La Mennais had been mentioned in Rome as a possible Cardinal in this connexion, but assures him that "the report most prevalent at Rome at present is that the Pope had the historian of England in his eye, and this is considered the most probable, as it is known that the Pope has a very great esteem for him, often speaks of him, and told him last year that he wished he resided in Rome". Lingard himself was appalled by these rumours and wrote to Mgr Testa, begging him to inform the Pope, if the report was not ridiculous, that such an appointment would be a mistake. For two years he was in dread that his secret nomination would be made public. The Pope died before the last volume of Lingard's *History* was published; and to Lingard's vast relief the secret died with him. But years later, in a letter to his most intimate friend, John Walker, in 1840, Lingard himself admitted that the appointment had actually been made. Walker cherished among his possessions at Hornby a wax candle of Pope Leo XII, and Lingard told him in a characteristically playful letter some reasons why he ought to regard it with special veneration.

It came from Leo XII, the greatest Pontiff that Rome has seen since the days of St Peter. Why so? Because he was the only one who has ever had the sagacity to discover the transcendent merit of J. L. He patronized my work, he defended my character against the slanders of Padre Ventura and the fanatics, he made

me a Cardinal *in petto*, he described me in his Consistory as not one of the servile *pecus* of historians, but one who offered the world *historiam ex ipsis haustam fontibus*. Are not all these feathers in his cap, jewels in his tiara? Dr Poynter solicited from him a medal as a mark of favour. Leo gave him one of silver. The vicar of Hornby asked for nothing, and Leo gave him a similar medal of gold. In return I fell upon my knees and kissed his toe; that medal is now at Ushaw.

In 1840, when Wiseman arrived at Oscott as coadjutor to Bishop Walsh, Lingard was able to write in that strain as one who had long before escaped such exalted dignities. Neither of them can have imagined then that within another ten years Wiseman would have become the first Cardinal resident in England. Lingard was fully content to pursue his researches from Hornby, and to contribute occasional articles to *The Dublin Review*, which Wiseman regarded as his special platform for reaching a wider public. Lingard had been watching the trends of the Tractarian movement, and rejoiced to see signs of a return to Catholic traditions and teaching. But he discouraged Wiseman from focussing discussion on the validity of Anglican orders. "It is a very irritating subject," he wrote before Wiseman had yet left Rome for England, "and one on which I should not hope to persuade if it be confined to the validity of the form." But he wrote two learned articles for *The Dublin Review*, with the titles "Did the Church of England Reform Herself?" and "The Ancient Church and the Liturgy of the Anglican Church", which disposed of various claims that the Tractarians were making.

While preparations were being made to increase the number of Vicars Apostolic from four to eight in 1840, Lingard was closely consulted in secret. Both he and Wiseman shared the intimate friendship of Dr Newsham at Ushaw, and Lingard was able to warn Newsham that there was a possibility that Ushaw would be taken over by Propaganda, or might become merely a seminary for one diocese. He was occupied with such fears for Ushaw when he received an unexpected and embarrassing request to leave Hornby, and take up his residence at Oscott. It was a friendly gesture from Wiseman, intended partly to secure Lingard's future comfort when his blindness was becoming a serious problem. But Lingard declined gracefully, and

watched with some misgiving the development of Wiseman's activities after his arrival in England. Lingard had been for years the ablest defender of the rights of the secular clergy, and he doubted (with good reason as events showed afterwards) whether Wiseman really understood the problems and the outlook of the English clergy. They were immersed in their own constantly increasing duties and they did not respond to his bold schemes for the conversion of England and for the revival of the Church in English life. Lingard was still less convinced that Wiseman knew how to deal with the Anglican clergy whom he desired to convert. "I am not sure," he wrote to his friend Walker, "that he is sufficiently acquainted with the habits, opinions, prejudices of Protestant clergymen to form a proper judgement." Sibthorpe's conversion impressed everybody; but when Sibthorpe reverted to Anglicanism a few years later there was much criticism of Wiseman, and Lingard was among the few of his critics who were not unkind. When Wiseman hoped for a general submission to Rome among the Anglican clergy, Lingard told Walker plainly that "I do not believe that Dr Wiseman means by unity the same thing as his Protestant friends. He means an unity of submission, they of equality. I do not conceive that they will give up their English service or anything else."

On questions affecting the conversion of England, Lingard was less unsympathetic than he was towards the innovations which Wiseman was introducing among English Catholics. He positively disliked continental practices, and he was convinced that they would only arouse opposition among Protestants. Even Pugin's attempts to revive gothic architecture and vestments made no appeal to him. Far from supporting Pugin's desire to restore rood screens in parish churches, Lingard disapproved of them altogether. He insisted that Pugin was quite mistaken in asserting that they were intended to symbolize the solemnity of the Mass and to emphasize the sacred character of the priesthood. He believed that rood screens had originated with the need to protect monks from extreme cold in large churches while they sang at night in choir; and that other features of mediaeval churches to which Pugin attached such importance had a similarly practical explanation. When Walker was con-

cerned with building a new church in York some years later, Lingard wrote earnestly to him:

Do not adopt all the whims of Pugin. Why because, when windows were not glazed, it was necessary to have curtains on each side of the altar, have them now? Why because, when men got up at midnight to say matins in the depth of winter, they therefore enclosed themselves as snugly as they could in the choir, have such a choir now walled round, and shut out by a screen from the public view? Let our churches be adapted to our wants, as those of ancient times were to the wants of those who built them. At all events have the church built so that all who attend may see the service.

He not only disliked rood screens, he considered them positively mischievous. He felt triumphant at the end of his life when he learned that Wiseman had been informed by the Jesuit antiquarian Père Martin, that rood screens had been unknown before the twelfth century, and that they "contributed more than anything else to the spread of the reformation, by preventing the people from being corporally present at the service". Wiseman himself had little taste for the gothic style, and he nearly provoked Pugin's resignation as architect to St Chad's Cathedral in Birmingham soon after he came to England, by deciding that the screen had better be left out. Pugin prevailed, by sending an ultimatum in which he had the support of Lord Shrewsbury and Ambrose Phillipps and Mr Hardman who were the chief contributors to the cathedral's decoration. But Lingard was much more vehement than Wiseman in his discouragement of gothic buildings. He was consulted about the proposed new chapel for Ushaw and shown Pugin's design for it. His own proposal was simply to lengthen the existing chapel and introduce a colonnade on each side, about twelve feet from the wall. Pugin would have exploded if he had known that Lingard actually recommended such an arrangement on the ground that "it would represent some of the basilicas in Rome or the Exchange news room in Liverpool. The addition would give room for the choir, and the expense would be one third." When he saw Pugin's gothic designs, Lingard replied with a well-known letter, complaining that the smallness of the door



could only be explained by the fact that "Pugin thinks it a duty to copy defects as well as excellences". He continued :

With respect to the inside, it was dusk when I opened the lithographs, and I could not see distinctly. The organ on the screen appeared so like one of my fowls clapping his wings, that I unconsciously exclaimed "What have we here? The devil crowing over the choir?" It is, in my opinion, most frightful—and the four candles most ridiculous—and the rood and images above most unsightly. Do, I beg of you, sweep all away. Why must we put up roods, when for two hundred years they have been swept away in every country in Europe?

He had grown infirm as well as blind by the time that Wiseman came to England, and he scarcely went outside his village near Lancaster. He was appalled by reports of the new popular devotions and practices that were beginning to spread through the north of England. In May 1841 he wrote urgently to Walker protesting that

*Quem Deus vult perdere prius dementat.* Is it possible that you, Yorkshire clergy, should propose to revive the antiquated practice of sprinkling the congregation with holy water? Does not each at his entrance take it for himself? What need, then, of a second lustration? . . . When the custom was introduced, I know not; but certainly it is unnecessary, and not at all adapted to this country.

Am I to understand the carrying of the cross or crucifix to apply to the processions of the guilds? I cannot believe that any human being could think of doing either in England. Why! What would it be, but to expose both to profanation and blasphemy? Would it not excite rows? and cause the police to carry the bearers and perhaps the priests before the magistrates? Is it not making religion ridiculous in the eyes of Protestants? We wish to catholicize England, and the wise men among us do it by means which must necessarily have a contrary effect. Let us endeavour to make our religion appear venerable and heavenly to those around us. *Omnia mihi licent, sed non omnia expediunt.*

He had become convinced already that Wiseman's methods were far from wise. But Wiseman was promoting these new

forms of devotion with all his fervent energy, and with real success. Lingard began to feel that he had lost touch with the world around him. Even his friend Walker was countenancing, and encouraging, practices which to him were most repugnant. Lingard wrote to him sadly in 1843:

In truth I begin to dispute all my former convictions, and to believe that I ought not to have the least reliance on my own judgement. Here is he (Wiseman) preaching in favour of a new *petite dévotion*, you restoring the antiquated custom of the aspersion of holy water, others stirring up processions with the cross or the crucifix, all of them practices in themselves certainly unnecessary, in their consequences, as far as I can see, calculated to confirm the prejudices of well educated Protestants and prevent them from considering the essentials of our holy religion: and all advocated by men whose judgement I respect, and of whose zeal and sincerity I can have no doubt. What, then, am I to think of myself, to whom what they judge at least useful appears pernicious?

Many of these innovations had been promoted chiefly by the Italian missionaries, Passionists and Rosminians, whom Wiseman and Bishop Walsh had invited to work in England. Father Gentili particularly had helped to introduce the wearing of the Roman collar and black clothes. The Passionists had been forbidden to wear their monastic dress except in church or near their own houses, but the Rosminians' costume was more discreet, and Gentili and his colleagues wore it constantly. Even Ullathorne had insisted on wearing his Benedictine habit when he preached, and he had flatly declined to preach at one church in Liverpool when he was asked not to wear it. Lingard wrote pathetically to John Walker, "If I am not allowed to wear my white cravat, I will, as a Douatian, start the Douai collar". But he hoped that at his age they would "let the old man alone as to his throat, and not suffocate him with a Roman collar." Wiseman on the contrary loved to wear his ecclesiastical robes, and he had found generally that it impressed audiences. Lingard heard that Walker had been invited to attend one of Wiseman's functions, and he wrote whimsically advising his friend to accept. "You may learn something new," he wrote, "at least how to wear purple stockings and silver buckles. Our bishop has not

adopted that costume yet; but yesterday he sported for the first time in his life a frock coat. I did not notice whether he had exchanged his cloth leggings for trousers; but I suppose not, otherwise the alteration would have struck me."

The extravagant behaviour of some of the converts distressed him, but he kept his sense of humour. Father George Spencer came to see him at Hornby, after Lingard had heard rumours of his enthusiastic crusade for the conversion of England, and of his begging tours. Lingard had told Walker, before they met, that he had a good report of Spencer from Sir Gregory Lewin, who had known him at Cambridge; but his own feeling was that "from his recent doings with Mr Philips and the mad baronet, I should fear he is not a man of very sound judgement". The "mad baronet" was Sir Harry Trelawney, who had been ordained in Rome as an aged widower at the end of his life, and had arranged with Rosmini for the Fathers of Charity to found a mission at his home at Trelawney Castle in Cornwall. "Mr Philips" was Ambrose Phillipps, who had already established the Trappist monastery at Charnwood, and had been chiefly instrumental in bringing both the Passionists and the Rosminians to England. When Lingard met Spencer, he wrote his candid impressions to Walker:

I have had here the Rev. and Hon. Mr Spencer, begging for the new convent. I never met with so methodistic a looking man. Mr Fogg, our curate, tells me he was a very pious oddity at the University, and considered it a mortal sin to wear gloves. Here he certainly wore none. His fingers were portentously long, very delicate and very white. After a while he was chatty and agreeable. . . . It was worldly policy to send him out. He will collect twice as much as anybody else. I told him that the Passionists by coming to England had acquired the *auri sacra fames* of the country.

Newman's conversion brought him real pleasure, but he confessed that he could not read most of the Tractarians. "There appears to me a superabundance of wordiness and dreaminess in all the writings of the Oxford tractarians," he wrote, "whether they come over to us or not. They torment me dreadfully, for they never come to the real point but are always preparing for it." He hoped earnestly that the converts would be kept fully

occupied and encouraged. "My great fear is that, if they have nothing to do, and be urged by poverty into the bargain, they may be tempted to leave us again. I see objections, and therefore throw this out only as worthy of consideration." He had suggested that perhaps one or more of the convert clergymen could be taken on the staff at Ushaw in some capacity; but he had serious misgivings. The older Catholics generally were irritated by the patronizing attitude which some of the most prominent converts adopted towards the Church which they desired to galvanize into new life; but Lingard particularly disliked their facile criticisms, which frequently disclosed ignorance of subjects that were known only to scholars like himself. In a letter to the editor of *Dolman's Magazine* he wrote, in connexion with one such instance, "There are many little things to be noticed in the writings of these new Catholics which appear rather novel to Catholics of the old school. Though they seem to know everything, there is much ignorance among them on many subjects connected with religion in former days."

Faber particularly loved to trail his coat and provoke controversy, by his emphasis on disconcerting miracles in the lives of saints, and by his adoption of clerical dress in London. Lingard intensely disliked these innovations, and the suggestion (as he told Tierney in 1847) that priests ought to behave in ways "to cause you to be followed by boys calling out 'there goes a Popish priest'". Faber really enjoyed being guyed in cartoons, and openly insulted in the London streets for wearing his Oratorian dress. Lingard had no sympathy with such methods of proclaiming the Catholic revival. "If the mob pelt the Oratorians," he wrote to Walker, "it must be because they wear their habit in public. If so, they must pay the penalty of setting good sense at defiance, to act in public in London as might be done with impunity in Rome. Let them wear their habit in the house, but not out of doors. It must do harm; it must prejudice the Catholic cause in the eyes of educated men."

He was nearing eighty, and feeble as well as blind, in his village rectory in Lancashire, while this new ferment was arising on all sides. The whole character of the Catholic community in England had been transformed since his youth in the days before the French revolution. He had little contact even with

the vast immigration of poor Catholic labourers from Ireland into the new industrial areas. He had no experience of the problems which had created a need for the open-air missions and the popular processions which seemed to him a needless provocation to Protestants. The Italian missionaries had brought with them the methods and the practices which expressed the religious life of masses of poor Catholics abroad; and the younger clergy were responding to Wiseman's enthusiastic approval and encouragement of their work. In London, before the hierarchy was restored, Wiseman was beginning to organize conferences of intellectuals, and social gatherings, such as had contributed to the Catholic revival on the Continent; but Lingard, still living in the past, could not believe that such methods would succeed. He considered that Wiseman was trying to "change Englishmen into Romans". When he heard that Wiseman was holding soirées, at which subjects concerning religion were to be discussed, he told Walker that he wished they would take as one subject "How to send away those swarms of Italian congregationists who introduce their own customs here, and by making religion *ridiculous* in the eyes of Protestants *prevent it from spreading here.*" Even Walker was beginning to approve of them, and Lingard wrote to warn him gravely.

That there may be need of reform among us in many points I concede; but that reform should be based not upon *national* customs among the Romans or Italians, but on those among Englishmen. Lights and serenading, etc., are to foreigners in Italy the most natural manner of showing respect; not so with us. Our great object should be to extend the Catholic religion among us, and for that purpose I hold it necessary to make converts among the higher and the middle classes of society . . . men will seldom be persuaded to join a society of religionists, who do not number among them a single person of any respectability in the whole district. . . . If this be the case, we are bound in conscience to eliminate everything unnecessary that is calculated to indispose such persons from joining us, or to augment their antipathy to us.

There were many old Catholics who objected to these innovations as strongly as he did. But it could scarcely be said that Wiseman and his friends had ignored the necessity of making

converts among the aristocracy and the educated. Wiseman had become a symbolic figure, identified in Lingard's mind with all the bustle and excitement of a restless age, and especially with the introduction of uncongenial ideas and practices from abroad. Lingard insisted quite rightly that Wiseman was out of touch with most of the clergy. He was apprehensive when old Bishop Walsh died and Wiseman succeeded him as Vicar Apostolic in London. "Advise him to cultivate the friendship of his clergy," Lingard wrote earnestly to Walker. "I fear he will become too great a man." He was dismayed at Wiseman's proposals for starting a Catholic newspaper, and he begged Walker to discourage it. "It will make the bishop a political partisan," he wrote, "—and one of that party which is not in favour with the present administration. How many lies and defamatory passages will he have to answer for? I don't like it at all. He must have plenty to do without meddling in secular matters in such manner."

Wiseman's activities only increased when Bishop Walsh's death left him with a free hand, during the months before his unexpected summons to Rome to be made a Cardinal. Lingard noticed the change with real anxiety. He told Walker to urge him privately

Not to interfere in matters that do not imperiously require his interference; that he has more to do than the bodily and mental faculties of any one man are equal to, etc.; that he has enemies ready to catch at every word and action, and misrepresent them at Rome, etc. Withdraw him, if possible, from that state of excitement which he must constantly be in, by seeming to wish the world to look upon him, as the only man in the Catholic body calculated to do anything. *Il représente trop.*

He could not realize, in his seclusion, that the new conditions demanded just such exertions as Wiseman had been making, and that leadership required those spectacular and restless activities which he found distressing. Lingard himself, as a pioneer in writing history, had been not only denounced for his new methods, but subjected to precisely the same penalty which now threatened Wiseman. Different as they were, both in character and in their aims, they each suffered the same dis-

treasure when they learned suddenly that the Holy See planned to reward their services by conferring the Cardinal's Red Hat. Lingard had been thankful for the stay of execution that followed while he was completing the final volume of his *History*, which lasted long enough for him to escape exile to Rome. In the summer and autumn of 1826 he had received word from Dr Gradwell in Rome which left him in no doubt that his name would in due time be revealed as one of Pope Leo's Cardinals *in petto*. But by the end of 1828 he had been able to breathe more freely, and he could write to a friend at Ushaw that his name was no longer being canvassed, though "most but not all the Cardinals then named *in petto* have been disclosed". He added:

Whatever I might have done twenty years ago, I should now feel extremely unwilling to go to Rome, and there have to undergo all the fuss and parade, and ceremony of a Cardinal's life. I am much more comfortable here, and should certainly refuse as far as I dared, if it came to pass. I am not altogether without some fear; for his Holiness has repeatedly asked when I shall have completed my work. . . . It may be that he waits for that time.

Now, more than twenty years later, the same dignity had been offered to Wiseman; and he too was dismayed at the prospect of exile just when he was most absorbed in the work to which he had dedicated his life. To Dr Russell at Maynooth Wiseman wrote that it meant "sacrificing everything that is dear to me, and perhaps destroying my own work". In September the Consistory was to be held "which binds me in golden fetters for life, and cuts off all my hopes, all my aspirations, all my life's wish to labour for England's conversion in England, in the midst of the strife with heresy and the triumphs of the Church". Lingard heard of it as a rumour, after Wiseman had left England for Rome in August, and he wrote to Walker: "I will foretell that he will never return. The Cardinals will fear that the dignity of their estate will be treated with disgrace in England; and the ministry will never dare to consent that a Cardinal should beard the Protestant Bishop of London to his face by residing in London itself." He was quite right in foreseeing an outburst of Protestant opposition, and especially in



regard to the new title of Archbishop of Westminster. Lingard had disapproved of that title at once. "I always thought it ridiculous myself," he had told Walker three years earlier, when the title was first suggested, "because Westminster was a bishopric created by Henry VIII, and to make it an archbishopric for Catholics would be strange." But strange things were happening which upset all the old bases of his shrewd and far-seeing judgment. He was at least right in the autumn of 1850 when he predicted that the Westminster title would not only produce protests but would "elicit new laws and restrictions against us". The storm broke with fury; but by Christmas Wiseman had mastered it and Lingard was among those who sent him their congratulations and good wishes for the future. Within little more than six months later he died.

He was buried at Ushaw and there were hopes that Wiseman would write his biography; but the new labours of office as Cardinal Archbishop made that impossible. Wiseman's tribute to Lingard in *The Dublin Review* two years later shows how, in spite of such differences of temperament and outlook, they could appreciate one another's worth:

It is a providence that, in history, we have given to the nation a writer like Lingard, whose gigantic merit will be better appreciated in each successive generation, as it sees his work standing calm and erect amidst the shoals of petty pretenders to usurp his station. When Hume shall have fairly taken his place among the classical writers of our tongue, and Macaulay shall have been transferred to the shelves of romancers and poets, and each shall have received his due meed of praise, then Lingard will be still more conspicuous, as the only impartial historian of our country. This is a mercy indeed, and rightful honour to him, who, at such a period of time, worked his way, not into a high rank, but to the very loftiest point of literary position.

DENIS GWYNN

## CATHOLICS AND B.B.C. POLICY

*(Concluded)*

As a result of a careful study which was recently undertaken by the Listeners' Research Department, the B.B.C. now claims that on any average Sunday its religious broadcasts are listened to by about fourteen to fifteen million listeners, or rather more than 1 in 3 of the adult population of this country. When we realize that it is now estimated that on an average Sunday, only about 1 in 10 of the population attend a church of any kind, the full significance of this claim is appreciated. It can be put simply thus. The B.B.C., through its Religious Broadcasting Department, reaches on an average Sunday more than three times as many people as all the priests and parsons and ministers of the country put together. Further the clergy speak only to those who have come to church, but the B.B.C. speaks to millions who never set foot in church and who have no other contact with religion. Confronted with these facts, dare we Catholics neglect this opportunity—and even if we would, can we opt out of the responsibility involved?

Our present arrangement with the B.B.C. was negotiated in 1946 after conversations between the Head of Religious Broadcasting and the Cardinal and his representatives. We had then a number of complaints. We had little or no say in planning the work. There was no Catholic on a large and growing Anglican and Free Church staff; our broadcasters were chosen and our broadcasts produced by people who did not know us and were out of sympathy with us and our ways; we suspected some sort of censorship and perhaps even a veto on some broadcasters; and there were far too few Catholic broadcasts. The B.B.C. did not accept all these complaints as valid but nevertheless acted with liberality and generosity in removing sources of grievance. Whatever may have been true in the past Catholics now have a part in the planning of the work of the Religious Broadcasting Department; our broadcasters are chosen by ourselves and our services are in our own hands; there is no veto and no censorship and no restriction on freedom of expression; and the number of our broadcasts has greatly increased. For ex-

ample, in the whole of 1947 we broadcast only eleven services; but in the three months January to March of this year we broadcast twenty-nine services. The position is much improved although the proportion of our broadcasts to the total is still seriously inadequate.

For their part, the B.B.C. in 1946 had complaints to make, too. Our broadcasts seemed to them to be aimed only at our Catholic people and to ignore the actual listener, unfamiliar with our doctrines and our forms and vocabulary and yet prepared to listen. This, they said, was doubly to be regretted—we missed a great opportunity and they failed in their duty of meeting the just needs of their listening public. Further, our standards were not high and our work was sometimes slipshod and insufficiently prepared. It was surely necessary that in religious broadcasting standards must be at least as high as in any other field of radio: work done under a religious motive should show even greater care and devotion. They felt, too, that some of us were "prickly", and did not take kindly to guidance even when it was clearly necessary and offered only to enable us to make proper use of the medium. We, in turn, did not feel that all these criticisms were justified, but nevertheless there has been a sustained attempt to relate our work to the actual audience, and very great care is taken in preparation.

The B.B.C. has reached its present policy in religious broadcasting slowly, moved by what constant study and research has told it of its audience and its opportunity.

It would seem that in its first days, religious broadcasting was intended mainly for the aged and sick and those who were unable to go to church. Little more was done than to instal microphones in churches and enable the listener to overhear a normal church service. Some broadcasts are still intended for this class of listener, but the bulk of the work of the Religious Broadcasting Department is now evangelistic and is a deliberate attempt to reach and affect those millions of our fellow countrymen who are not entirely lost to religion but are not in touch with any religious body. The ordinary church-goer, be he Catholic or Protestant, is not therefore the primary target for the religious broadcaster. In effect the B.B.C. says this to the Catholic broadcaster:

"Your Catholic people have got their churches and their schools and their newspapers and their books. You have access to them regularly and easily. You do not need Religious Broadcasting to do your work with them. And if you fail when you use all these means it is not likely that you will succeed through an occasional broadcast. But there are in the country millions of people whom you have not persuaded to come to your church or to read your literature and who seldom, if ever, meet a priest. They have radios and there is evidence that they listen to religious broadcasting. Have you any care for these people? And have you anything to say to them? If so, here is your chance."

If I may be permitted a personal reminiscence, I shall never forget what Cardinal Hinsley said to me when as a young priest I flinched from the ordeal of "The Anvil". "For hundreds of years we have been cut off from any opportunity of reaching the minds of our fellow countrymen. Christ died for them as well as for us. He loves them and wants them to know Him and His Church. How can this come about if we are not able to reach them? Here in radio is the chance." And he went on to ask me what I thought St Paul would have done if he had been offered the microphone. "He wouldn't have run away because of a few problems and difficulties." It is against that background that our recent work in radio must be seen.

There is, of course, a great variety of forms and modes in our religious programmes, not capriciously determined, but deliberately and carefully chosen in the light of experience to win the attention of the specific group in the community for whom it is intended. A Third Programme Sermon on Trinity Sunday by Canon Arendzen, or on Christmas night by Mgr Ronald Knox, is intended to reach quite a different audience from that which listens to the weekly programme of Community Hymn-Singing. Radio enables us to reach both audiences, and all the others in between, and each programme has its steady listeners and many casual ones attracted by some particular consideration of preacher or church. To hear all these programmes with one single flat ear is to miss the point. Each preaches the same truth, but each has a different target and each must begin with its own listeners where they are to be found. If I find that millions of half-Christian people do not

and will not listen to the Mass or to Rosary, Sermon and Benediction, or even to a straightforward Talk, then I must either find other forms in which to preach the truth of Christ, or abandon any hope of reaching them at all.

There is another most important point. Our Church services have grown gradually and naturally out of the life of the Church and are the eternal showing forth of the faith and devotion of Christ's Mystical Body. They take place in church, in an atmosphere and amid surroundings suggestive of religion and piety. They presuppose a community of Catholics, united in mind and heart. They are designed in their proper setting for the eye as well as the ear. How different in Radio! You are heard, it may be, by millions, but they are in ones and twos in small rooms, with no sense of community and often with no background of devotion or faith. And everything must be expressed purely in terms of sound. If the service is familiar, by association the sounds may evoke images. But if the listener does not know the service the total impression must be conveyed by what he hears. It is to be noticed that in other fields, notably in drama, radio has demanded new forms and much experiment.

In radio the last word is with the listener. When you preach in a church or speak in a hall, you will have your listener with you till you finish. In radio the listener may cut you off at any moment—and the evidence shows that he often does. The most convincing sermon and the sharpest piece of apologetic have failed as an act of apostolate if I have lost my listener earlier in my broadcast. The radio apostle must get people to listen. Moreover, he must keep them listening. And he must send them away persuaded at least a little to his own doctrine and position. Otherwise he has failed, in spite of zeal and labour and devotion; and he fails none the less because he may win the delighted approval of our own good people. Some broadcasts please Catholic and non-Catholic alike, but as far as we are able to judge, some broadcasts which have been most effective in the truly missionary work to darkest Britain, have been sharply criticised from within the fold: others which have won the greatest approval have failed in this wider field. Can it be that one of the disciplines that the radio apostle must put on himself is to be ready to forego the delights of the warm and encouraging

enthusiasm of our people who love to hear on the radio the friendly familiar things of their own Catholic life? Nothing would be easier or more pleasant for the broadcaster than to work within the field that is familiar. But surely he must pause and consider. "What am I trying to do? To whom am I speaking? What is the best way to achieve my end in this particular setting?"

There is no question of compromising or watering-down or weakness of any kind. Nor must we give people only what they want, or will readily accept. On the contrary, the whole point is that we are trying to win listeners to accept what is to them difficult and hard. We must "go to them where they are, and lead them to where we want them to be". It is not enough to teach a doctrine, or posit a thesis, as we are by training inclined. It seldom is enough just to prove our point, quite apart from radio. Otherwise Britain would be Catholic today, for we have truth. But radio is above all a medium of persuasion and the work is conversion, not merely the proclamation of truth.

Most of our work now finds place in the setting of one or other of the broadcast "Services". Most of the time given to the Religious Broadcasting Department is allotted specifically to "Services". Apart from the daily "Lift Up Your Hearts" and seasonal and occasional talks, very few Talks periods are available. Further, the word "service" seems to exercise a curious fascination for many listeners. The audiences for Talks is frequently small but the audience for Services can be very large indeed, even when the service is little more than a talk with the point driven home more firmly by readings and hymns and prayers. Indeed it is these informal and unliturgical services that have the mammoth non-churchgoing audiences. People's Service on the Light Programme on Sunday has a steady audience of from four to five millions. Sunday Half-hour of hymn-singing, with a priest commenting and expounding, has an audience of seven to nine million. Against this, our Catholic First Friday service, that ceased in 1946, mustered an audience of a quarter of a million: Vespers has a similar audience: and our normal Evening Service when broadcast nationally usually attracts from a million to a million and a half.

Our Catholic instinct might lead us to prefer Talks to Ser-

vices. But to opt out of Services would not gain us many more Talks. And if we have Services, we are naturally inclined to prefer those forms which come nearest to what we have in church. It is, of course, a sobering thought that our church evening services do not now succeed in attracting more than a very small proportion of our own people to come to them. I do not know if we could hope that they would succeed more in radio with a new and unfamiliar audience. It is now clear beyond doubt that the radio services which reach and affect the mammoth semi-pagan audiences bear little resemblance to any normal church pattern, Catholic or Protestant. The word "service" is here little more than a conventional deference to the listener's wishes, although the broadcaster does seek not only to teach but to lead his listeners in prayer. It often runs counter to our inclination to work along these lines, even though we are teaching plain Catholic doctrine, saying Catholic prayers, singing Catholic hymns. But to opt out means to miss the biggest chances that radio gives of reaching the people of the country who are drifting farther and farther away from God and His Church.

Now that we are clearer in mind as to what we are trying to do in radio, and now that we have the vast experience and research of the B.B.C. to give us honest and invaluable guidance, three distinct trends can be seen in our recent broadcast services, all leading away from the old hymn-prayer-sermon type. First, we have been using "feature" technique and trying to build up convincing programmes bearing on a central theme. Two recent examples are the forty-five minutes broadcast on "Revolution in a City Parish" in which a priest, a social worker from Paris and a College choir combined to give an effective picture of this parish experiment. The second was an excellent feature on "Faith", with a priest, some trained readers and a choir. Such evidence as we have seems to show that this has a stronger effect than the old type of service.

Secondly, in our Light Programme services, we now abandon altogether any attempt even to seem to reproduce normal church worship. A priest talks simply on any topic, and illustrates by means of very familiar hymns, readings and prayers, presuming little or no religious background in his listeners and no knowledge of our vocabulary, our doctrine or our forms. The



third trend is in precisely the opposite direction. This year we broadcast more services in normal Catholic form than ever before. These are intended primarily for our Catholic sick and aged, but they influence many non-Catholics, mostly of the churchgoing type. Last Christmas we had five broadcasts which may serve to illustrate our present work:

- (1) A Sunday Half-hour of Christmas hymns from Liverpool in the Light Programme, with Canon Lane teaching through his comments.
- (2) Midnight Mass from a parish church in Carlisle with a commentary by Mgr R. L. Smith.
- (3) A Christmas sermon by Mgr R. A. Knox.
- (4) Pontifical Vespers for St John's Day from Womersh.
- (5) An Overseas Service by Fr Christie, S.J., from Farm Street.

In Holy Week and Easter we concentrated on teaching through the Passion and Resurrection of our Lord. We had nine important broadcasts. We broadcast "Stations of the Cross" four times, each time adhering to our traditional form but writing special meditations and prayers for the actual listeners, from:

- (1) St Francis Xavier's, Liverpool, by Archbishop Roberts, S.J.
- (2) St Andrew's Cathedral, Glasgow, by Canon Daniel.
- (3) St Helen's, Great Crosby, by Fr Christopher Maguire.
- (4) London Studios televised "Stations of the Cross" on Good Friday night.

Our other Holy Week and Easter broadcasts were as follows:

- (5) Mgr Collingwood and the Westminster Cathedral Choir broadcast a programme on the Holy Week Liturgy.
- (6) An Overseas Service by Dr Gordon Albion in preparation for Holy Week.
- (7) A Good Friday Sermon by Fr Gerald Vann, O.P.
- (8) A programme of meditation on the Passion on Good Friday afternoon by Fr Aloysius Roche.
- (9) Easter Sunday Evening Service from Nottingham Cathedral with sermon by Canon Restieaux and Benediction by the Bishop of Nottingham.

In the year from Easter 1950 to Easter 1951 we broadcast seventy Services as well as about thirty Talks (which included

three series of six in "Lift Up Your Hearts"). Of the seventy Services, twenty-nine had national coverage: twenty-five were regional: and sixteen, overseas. Among the fifty-four Services for Home audiences were:

4 Broadcasts of the Mass (about 1½ million for Midnight Mass: about half a million for the Low Masses).

6 Vespers (about 300,000 listeners each).

4 Stations of the Cross (national broadcast; about 1 million: Scottish about 200,000).

4 People's Services (about 4 million each time).

4 Sunday Half-hours of hymn-singing with commentary (about 8 million each time).

8 Short Mid-week Services from the Studio.

3 Feature programmes.

And the rest were ordinary broadcast Church Services mostly on Sunday nights.

We have gone for these Services to all parts of the country and to every kind of church, and we have introduced a large number of new broadcasters. In 1950 twenty-two priests broadcast for the first time, and in the past four years one hundred new broadcasters have been used.

We may note that from the beginning the B.B.C. has been aware of two serious dangers and has tried to avoid them. The first is that religious broadcasting might seem to be providing a substitute for church-going and encouraging an "armchair religion". To avoid this, for many years it was a settled policy not to broadcast "the main act of worship" of any religious body, and religious broadcasts did not normally take place at the ordinary time of church worship. In avoiding the second danger, much depends on the individual broadcaster, for the B.B.C. constantly says that it does not wish broadcasters to try to create some disembodied religion, but to reflect "the Christian Faith as it is actually found in the Bible, and the living traditions of the different Christian denominations". How far they have succeeded in overcoming the two dangers is open to question. But it is my opinion that very few people have been deterred from going to church by the easy availability of a Radio Religion and I have not seen evidence that the sharp edges of our Catholic position have been in any way blunted by our activities in the B.B.C.

And what has been the effect of all this? If you do not expect too much from religious broadcasting I think there is reason for encouragement. In our wider apostolate we are trying to undo the results of four hundred years alienation from the Church, and our work can only be done slowly and with infinite patience. Perhaps our main success is that the people of the country are coming to know our Catholic leaders and speakers and are slowly getting a completely new impression of Catholic life and Catholic teaching. The cumulative effects of our broadcasting are important in this regard and there is evidence that millions of people in the country now know the Church and her teaching at least a little better for our Catholic radio work. At least the opportunity to speak to them is there for us. The use that we make of it depends on ourselves. This work can best be described as a "preparation for the Gospel". We try to appeal to what religious inheritance may remain in the minds of the listener and carry them gradually forward. With many we can do little more, but the priest in his parish, and the missionary in his specialized work, may be able to build more easily if we have cleared the ground and perhaps laid some foundation.

Occasionally we have instances of dramatic conversions arising out of broadcasts. Many regular broadcasters can give interesting examples of this. And we constantly hear of people coming to the Church whose first contact was through a broadcast. Sometimes there are important effects in the district from which the broadcast came. And many a priest has told me that the effect on his own parishioners and choir has been similar to that achieved by a mission. For when we go to a parish the people soon understand that they, with their priest, are being invited to take part in a great act of apostolate towards those outside the Church, and they almost invariably enter into it in a spirit of prayer and devotion.

We are still only at the beginning of this work and we are constantly feeling our way forward humbly and patiently. There is as yet no room for any self-satisfaction. But the field is white for the harvest. Our greatest need now is that our Catholic people may understand what we are trying to do and so back us up with their understanding, their sympathy and their prayers.

AGNELLUS ANDREW, O.F.M.

## QUESTIONS AND ANSWERS

## SEMINARIANS AND FREQUENT COMMUNION

There seems to be some little conflict in the text of Roman instructions relating to frequent Communion in seminaries. Are the superiors entitled to consider the frequency of a candidate's reception of Holy Communion in forming an opinion about his fitness for sacred orders? (X.)

## REPLY

Canon 1367: Curent episcopi ut alumni Seminarii . . . 2. Semel saltem in hebdomada ad sacramentum poenitentiae accedant et frequenter, qua par est pietate, Eucharistico pane se reficiant; cf. also canons 973, §3, and 974, §1.2.

*S.C. Sacram.* Instr. "Quam Ingens", 27 December, 1930; *A.A.S.*, 1931, XXIII, p. 120; English tr., Bouscaren, *Digest*, I, p. 463; §2, 5: Seminarii moderator diligentissime notitiam de promovendis exquirere curabit . . . ab iis qui in Seminario doctorum gerunt munus, ipsosque non solum seorsum audiet, sed etiam insimul convocatos, de singularibus nempe vocationis signis . . . ad quod inservire poterunt interrogatoria, congrua congruis referendo, quae in Appendice habentur, iuxta Mod. II and III.

Mod., II, 2. Num ad sacram Confessionem et ad sacram Synaxim crebro ac devote accedat.

*S.C. Sacram.*, Instr. "Postquam Pius", 8 December, 1938; *Periodica*, 1939, p. 317; English tr., Bouscaren, *Digest*, II, p. 208; II, 3, a.: In Seminariis vero aliisque id genus institutis, ubi statis temporibus iudicium profertur a Superioribus de unoquoque alumno, quod ad pietatem, studium et disciplinam attinet, iidem Superiores, in promenda sententia de iuvenis in pietate profectu, de maiore vel minore assiduitate ipsius in Ss. Eucharistia sumenda rationem ne habeant.

i. "Quam Ingens" is a document promulgated like any other in the official acts of the Holy See, whereas "Postquam

Pius" was sent, in the first place, to individual Ordinaries; it was entitled "Instructio Reservata" and has never appeared in the *Acta Apostolicae Sedis*. Some ecclesiastical journals, however, published it like any other Roman document, and it appeared in *Apollinaris*, 1940, p. 14, without the qualification "Reservata" and with a commentary by Mgr Zerba, an official of the Sacred Congregation. Permission was obtained for the summary which was printed in this REVIEW, 1939, XVII, p. 111. It may well be that no great significance attaches to its alleged "reserved" character, and according to one commentator, Mgr Bracci: "il Santo Padre Pio XI d'immortale memoria ha solo voluto che della medesima fosse fatto dai Vescovi e Superiori un uso prudente, riservato e discreto"<sup>1</sup>; but, in our view, the solution of the proposed difficulty ultimately rests on the respective authority of the two documents.

ii. The manualists writing on the subject of frequent Communion or of holy orders appear not to have adverted to this conflict between the two Roman instructions, and the only writer known to us who gives it serious consideration is Fr U. Lopez, S.J., in *Periodica*, 1940, p. 302. He reflects on the different character and purpose of the two documents and concludes: "Non datur oppositio, per se, inter has duas Instructiones, sed bene inter se concordari possunt, ita ut utriusque, secundum proprium spiritum, observantia impleri possit." The spirit of each would be preserved, it is thought, by restricting "Quam Ingens" to candidates on the eve of receiving orders, that is to say to those in the first year of theology; by refraining, even with regard to these candidates, from interrogating or reproving individuals who are remiss in receiving daily Communion; by requiring always the testimony of parish priests during vacations, as expressly indicated in "Quam Ingens", Mod., II, 2, bearing in mind that the warnings in "Postquam Pius" refer specifically to persons living in community, since it is these who are more likely to approach the sacred table with inadequate intentions. We think, however, with great respect, that Fr Lopez does not fully succeed in harmonizing the two documents.

iii. They set up, in our view, a *dubium iuris*, which it is for

<sup>1</sup> Quoted in *Periodica*, 1940, p. 304.

the Ordinary to resolve as seems to him best, instructing the superiors of the seminary on the right way of implementing both documents. It is not for this journal to anticipate the Ordinary's ruling or to tell seminary superiors what they should do. We would only make a purely academic observation which might apply just as well to any two documents which give contradictory directions: the preference is to be given to "Quam Ingens" since this alone has been properly promulgated. Cardinal Iorio, prefect of the Congregation which issued it, explains Mod., II, 2, as meaning "An assiduus sit . . . ad frequentem aut etiam quotidianam communionem".<sup>1</sup> Pius XI, in the encyclical on the priesthood, 20 December, 1935, expressly mentions and urges in general the observance of the precautions set out in "Quam Ingens". It is to be read annually to candidates in seminaries. The other document has not, it seems to us, quite the same weight because it lacks the publicity of official promulgation, and it is even possible that some seminary superiors may not know of its existence. The directions of "Quam Ingens" should be faithfully observed in all seminaries until they have been officially withdrawn by the Holy See.

#### JUBILEE CONFESSOR: CENSURES

The Constitution *Per Annum Sacrum*, VII, 3, states that the Jubilee confessor may absolve even a censure *ab homine*, but that the absolution has no value for the external forum. Since, however, this also applies to any censure absolved solely in the internal sacramental forum, what is the force of the statement about censures *ab homine*? (R.)

#### REPLY

Canon 2251: Si absolutio censurae detur in foro . . . interno, absolutus, remoto scandalo, potest uti talem se habere etiam in actibus fori externi; sed, nisi concessio absolutionis probetur aut

<sup>1</sup> *Periodica*, loc. cit., p. 302.

saltem legitime praesumatur in foro externo, censura potest a Superioribus fori externi, quibus reus parere debet, urgeri, donec absolutio in eodem foro habita fuerit.

*Per Annum Sacrum*, 25 December, 1950; *THE CLERGY REVIEW*, 1951, XXXV, p. 192, vii, 3: Confessariis omnibus concedimus, ut per Annum Sanctum possint, pro foro conscientiae in actu sacramentalis Confessionis et per se ipsi tantum, absolvere quoslibet poenitentes non solum a quibusvis censuris et peccatis Romano Pontifici aut Ordinario a iure reservatis, sed etiam a censura ab homine lata. Huius tamen censurae absolutio in foro externo non suffragabitur.

*S. Poenit.*, Instructio, 26 December, 1950; *THE CLERGY REVIEW*, 1951, XXXV, p. 197, v.: Confessarii his facultatibus uti possunt in foro interno extra-sacramentali, dummodo de peculiaribus facultatibus ne agatur pro quibus sacramentalis confessio expresse requiratur.

i. Following ancient precedent the Jubilee faculties are apparently granted in an unrestricted way, but the concession is followed immediately by a number of restrictive phrases. Thus "a quibusvis censuris et peccatis" in the above texts would cover everything, only that it is followed immediately by a list of exceptions in n. viii. Similarly, the Sacred Penitentiary declares that the faculties may be used in the internal extra-sacramental forum, provided they are not restricted to the sacramental forum: an examination of the documents reveals that nearly everything of consequence may be absolved only "pro foro conscientiae in actu sacramentalis confessionis". The same restriction applied last year even to the Minor Penitentiaries in Rome.

ii. The solution of our correspondent's difficulty must be sought in canon 2251: "nisi concessio absolutionis probetur aut saltem legitime praesumatur in foro externo". The confessor's absolution in the sacrament of Penance is not capable of proof, unless (with the penitent's permission) the confessor also uses outside the confessional the powers he may possess for the internal extra-sacramental forum. In the 1925 Jubilee the Minor Penitentiaries were instructed how to use these powers over public censures in *Monitum*, V, of the Sacred Penitentiary, 31 July, 1924. They were to direct the penitent by name to the Sacred Penitentiary together with all the details of the censure



and its absolution. There is nothing quite the same for the present Jubilee in n. x of the Sacred Penitentiary's Instruction.

iii. But the legitimate presumption mentioned in canon 2251 is applicable to many censures absolved by a Jubilee confessor in the internal sacramental forum of Penance. The Church is indulgently satisfied with absolution obtained in the confessional and generally regards this as sufficing for the external forum as well. The *ab homine* censure, however, is an exception to this indulgent acceptance or presumption of absolution obtained in the confessional, and a further exception is indicated in n. x of the Instruction concerning penitents "*aliqua censura nominatim affecti vel uti tales publice renuntiati*".<sup>1</sup> This explanation seems to us to be the one which best accords with the law on censures and their reservation. The whole subject, which is incredibly complicated, always recurs in Jubilee years. Actually it is with us always: when a confessor obtains, for example, the faculty to absolve a person from censure incurred by marriage before a non-Catholic minister, the absolution is for the internal sacramental forum of Penance, and in the external forum it is lawfully presumed to have been obtained. The Ordinary would, nevertheless, be within his right in requiring absolution to be granted for the external forum as well, if in his judgement the absolution obtained in the confessional could not be lawfully presumed, particularly in cases of unusual publicity and scandal: he then would rely not on information from a confessor asking for the faculty to absolve "Titius", but on the report of a parish priest relating all the circumstances affecting some named person.

### JUBILEE CONFESSOR: IMPEDIMENTS

Is it a correct deduction from the published documents that a Jubilee confessor may dispense the first degree of the impediment of crime with effect in the internal extra-sacramental forum? If so, what exactly has this confessor to do in registering the dispensation? (T.)

<sup>1</sup> Cf. THE CLERGY REVIEW, 1950, XXXIII, p. 268, for the difference between these and the *ab homine* censure.

REPLY

Canon 1047: . . . dispensatio in foro interno non sacramentali concessa super impedimento occulto, adnotetur in libro diligenter in secreto Curiae archivo de quo in can. 379 asservando, nec alia dispensatio pro foro externo est necessaria, etsi postea occultum impedimentum publicum evaserit. . . .

Canon 1075: Valide contrahere nequeunt matrimonium:  
1. Qui, perdurante eodem legitimo matrimonio, adulterium inter se consummarunt et fidem sibi mutuo dederunt de matrimonio ineundo vel ipsum matrimonium, etiam per civilem tantum actum, attentarunt.

*Per Annum Sacrum*, 25 December, 1950; *THE CLERGY REVIEW*, 1951, XXXV, p. 104, ad 9: Sive autem de matrimonio contracto agatur sive de contrahendo, dispensare possint ab occulto criminis impedimento, neutro tamen machinante; iniuncta, in primo casu, privata renovatione consensus, secundum can. 1135; imposita, in utroque, salutari, gravi diuturna quae paenitentia.

*S. Paenit.*, 26 December, 1950; *THE CLERGY REVIEW*, *ibid.*, p. 197, v.: Confessarii his facultatibus uti possunt etiam in foro interno extra-sacramentali, dummodo de peculiaribus facultatibus ne agatur pro quibus sacramentalis confessio expresse requiratur.

i. The faculties granted to all Jubilee confessors during 1951 over this impediment are expressed in the same terms as those granted to the Minor Penitentiaries in Rome during 1950,<sup>1</sup> and the phrase of the Sacred Penitentiary about the internal extra-sacramental forum is likewise the same.<sup>2</sup> Whatever a Minor Penitentiary could do in 1950, the same a Jubilee confessor can do in 1951. For the most part, faculties of any unusual importance are expressly given for the sacramental forum alone, but it is very noticeable that whereas the previous faculty in n. 8 (over the occult impediment of consanguinity) contains this restriction, the faculty in n. 9 (occult impediment of crime) does not contain it. Unless this is merely due to an oversight, or to a printer's error, it is clear enough that the faculty in n. 9 may be used, in principle, for the internal extra-sacramental forum. We

<sup>1</sup> *A.A.S.*, 1949, XLI, p. 342.

<sup>2</sup> *Ibid.*, p. 514.

cannot find any commentator on the 1950 faculty, which was expressed in identical words, who elucidates the point. It is practically speaking of little consequence, for the faculty is only for occult cases, and therefore excludes not only the impediment in the latter part of canon 1075.1, which is usually public if the civil marriage is followed by cohabitation; it excludes also the impediment in the first part of the same canon if, in altogether exceptional circumstances, the adultery and promise are publicly known. Accordingly, it will usually suffice for the Jubilee confessor to dispense this impediment in the sacramental forum alone, exactly as he would do at any time in the circumstances of canon 1045, §3.

ii. The situation considered by our correspondent is, nevertheless, possible at least theoretically, when the impediment is at the moment occult but there is reason to fear that it may become public. These are precisely the circumstances in which the rather ingenious procedure of the internal extra-sacramental forum comes into play. For its purpose is, in the first place, to maintain secrecy though not indeed that of the sacramental seal; in the second place, it is to secure the registration of a dispensation being granted, lest at some future time the validity of a marriage should be impugned. The Jubilee confessor, if he judges it expedient and the penitent is willing, must persuade him to open the matter again outside the confessional. Using his Jubilee faculty he will then dispense the impediment, inform the parties of the favour they have obtained, and send the details of his act to the diocesan Curia for registration as directed by canon 1047; if it appears undesirable, for any reason, to approach the Ordinary, the details may be sent to the Sacred Penitentiary for registration.<sup>1</sup>

#### STRUCTURE OF PRIME

Compared to the other Hours the structure of Prime appears to be somewhat formless. Why is this so, and in particular why in this Hour alone is there a threefold invocation *Deus in adiutorium?* (D.)

<sup>1</sup> Thus Cappello, *De Matrimonio*, §242, 4. Cf. THE CLERGY REVIEW, 1948, XXIX, p. 48.

REPLY

i. Up to 1946 there was general agreement in assigning the origin of Prime to a monastery in Bethlehem towards the end of the fourth century.<sup>1</sup> The writers relied on a statement of Cassian, an eye-witness in this monastery, that the monks after concluding the night office used to remain in repose till the hour of Terce, and to counteract this habit they were at sunrise summoned to choir where the office he calls "novella solemnitas" took place.<sup>2</sup> This office, it was assumed, is what was later styled Prime.

In 1946, Dom J. Froger, a monk of Solesmes, in an important and original study of the subject, maintained that Cassian's "novella solemnitas" was what came to be called Lauds, and that Prime did not appear till the sixth century in Provence.<sup>3</sup> This theory, if correct, will modify the accepted view not only about Prime but about the origins of the canonical hours in general.

ii. Whatever may be the truth about the time and place of its origin, Prime has a special character as an office for opening a working day, whether in monasteries or elsewhere, but its structure is predominantly monastic. There are two clear divisions: (a) the Choir office ending with *Deo Gratias* which follows the usual pattern of psalms, little chapter, responses (preces) and prayer; (b) the Chapter office from the martyrology onwards. It is this second or Chapter office which might appear to be formless, but two divisions are easily discernible: (i) the reading of the martyrology to which is attached the versicle *Pretiosa* and the prayer asking for the intercession of Our Lady and all the saints; (ii) the prayers beginning with the triple *Deus in adiutorium* invoking the divine guidance for the tasks of the day, and ending with the blessing given by the abbot or by whoever is presiding. The second portion of the Chapter office included, in monasteries, a reading from the rule of St Benedict, for

<sup>1</sup> Callewaert, *De Breviarii Romani Liturgia*, §311; *Dict. Archéol.*, XIV, col. 1776; *Ephemerides Liturgicæ*, 1938, p. 115.

<sup>2</sup> *Institutiones*, III, cc. 4 and 6.

<sup>3</sup> *Les Origines de Prime*, Rome, Edizioni Liturgiche. I rely on extensive reviews of this work, not having access to the book itself.—E. J. M.

which was substituted in secular churches a "lectio brevis" from the Scriptures: this reading, now taken from the little chapter appropriate to None, is the only part of Prime which has a connexion with the Office of the day. The meaning of the plural form "Benedicite" in the blessing formula is obscure.<sup>1</sup>

iii. The *Deus in adiutorium* invocation is recommended by Cassian as an ejaculation to be used throughout the day, and especially before any work or prayer; Cassiodorus records "quidquid monachi assumpserint, sine huius versiculi *trina* iteratione non inchoent",<sup>2</sup> the threefold use being doubtless in honour of the Blessed Trinity. St Benedict<sup>3</sup> prescribes the invocation, though not threefold, at the beginning of the canonical hours, and some think that the whole psalm lxix which opens with these words was here recited in primitive times. It would appear, therefore, that the triple invocation is of older use than the single one to which we are accustomed before the canonical hours, and that Prime preserves the more ancient use in that section which need not necessarily take place in choir.

#### APOSTOLIC INDULGENCES DURING VACANCY OF HOLY SEE

Further to your reply about the faculties possessed by members of the Missionary Union: those who have been members before 1 April, 1933, have the faculty of applying to religious objects the Apostolic indulgences, which it is customary for the Holy Father soon after his election to promulgate. Does this faculty continue during the vacancy of the Holy See? (S.)

#### REPLY

Canon 61: Per Apostolicæ Sedis aut diocesis vacationem nullum eiusdem Sedis Apostolicæ aut Ordinarii rescriptum perimitur, nisi aliud ex additis clausulis appareat. . . .

<sup>1</sup> Cf. THE CLERGY REVIEW, 1948, XXX, p. 331.

<sup>2</sup> In Ps. 69. Cf. Callewaert, op. cit., nn. 289.3, and 315.2.

<sup>3</sup> *Regula*, c. xviii.

The difference between members before and after 1 April, 1933, is that ampler faculties are enjoyed by the earlier members simply by adscription to the Missionary Union,<sup>1</sup> whereas after that date the faculty must be communicated to them expressly.<sup>2</sup> There is reason behind the above query since what are known as "Apostolic" indulgences are published afresh by each Pope; this does not mean that articles blessed with the faculty granted by a deceased Pope lose the indulgence at his death, but there is some reason for doubting whether the faculty of imparting them ceases until a new list is promulgated by his successor, since these concessions have a special personal relation to the Holy Father.

That the faculty does not cease during the vacancy of the Holy See is the common opinion based on the terms of canons 61, 66, §1, 70 and 207, §1, and it is supported by Mgr de Angelis, an official of the Sacred Penitentiary,<sup>3</sup> and by the interpretation officially given by Propaganda respecting the faculties, including that of attaching the Apostolic indulgences, granted to places within the jurisdiction of that Congregation.

### GOOD FRIDAY DUPLICATION

May a priest enjoying the faculty of duplicating and serving two parishes celebrate the Mass of the Presanctified in both churches? (E.)

### REPLY

Answering a similar query in this journal, 1944, XXIV, p. 376, we gave as our opinion that the ordinary faculty of duplicating did not extend to the Mass of the Presanctified. We now find that this is supported, since in some localities a special faculty is granted by the Congregation of the Sacraments for the purpose, which argues that the ordinary faculty possessed by most priests in this country is not applicable to a rite which is not actually the sacrifice of the Mass. The indult enjoyed in

<sup>1</sup> THE CLERGY REVIEW, 1946, XXVI, p. 316.

<sup>2</sup> Op. cit., 1949, XXXI, p. 409.

<sup>3</sup> *De Indulgentiis*, §238.

some Spanish dioceses<sup>1</sup> can be obtained, no doubt, elsewhere. It includes a dispensation from the Eucharistic Fast for the second Mass of the Presanctified, the fast being broken obviously at the first.

## FLECTAMUS GENUA

Is it correct to rise immediately after obeying this invitation, or should one rest on bended knee for a few moments before the subdeacon or server says "Levate"? (U.)

## REPLY

*Rit. Celebr. Miss.*, V, 4: . . . dicit *Oremus*, *Flectamus genua*; et illico, manibus super altare extensis, ut seipsum ad Altare sustineat, genuflectit, et sine mora surgens, eadem voce ministro respondente: *Levate*, manibus extensis dicit Orationem. . . .

It is incorrect, that is to say it is against the rubric, to rest on bended knee for a few moments. At the time these rubrics were incorporated in the Missal the older custom of remaining for a short time on bended knee had disappeared. The words themselves clearly invite one to pray for a short time on bended knee, and quite possibly we are on the eve of a return to this practice. In the provisional rite for the restored Vigil of Easter, the rubric for the *Flectamus genua* is as follows: "In fine lectionis, vel post canticum, dicuntur orationes, hoc modo: omnes surgunt, sacerdos dicit *Oremus*, diaconus *Flectamus genua*, et omnes, flexis genibus, per aliquod temporis spatium in silentio orant; dicto a subdiacono *Levate*, omnes surgunt, et sacerdos dicit orationem."<sup>2</sup>

E. J. M.

<sup>1</sup> Regatillo, *Ius Sacramentarium*, §137.

<sup>2</sup> *A.A.S.*, 1951, XLIII, p. 134.



## ROMAN DOCUMENTS

## THE AUSTRALIAN COMMONWEALTH

*(Letter of Pope Pius XII to the Archbishops and Bishops of Australia on the occasion of the golden jubilee of the Australian Commonwealth. Osservatore Romano, 28 April, 1951.)*

To Our Venerable Brethren The Archbishops and Bishops of Australia.

It has seemed but proper to Us, Venerable Brethren, to address a special word to you on the occasion of your present meeting, so happily coinciding with the initiation of the religious functions marking Catholic participation in the Golden Jubilee Year commemoration of the establishment of the Australian Commonwealth.

The insertion, in the preamble of your Constitution, of the words "humbly relying on the blessing of Almighty God", pledged the Australian people to look to Divine Providence as their guiding inspiration. Almighty God has rewarded that spirit of humble trust in Him by bestowing manifold blessings on the Continent of Australia, transforming it within a short span of years into a fertile soil wherein flourish the ideals of Christian civilization. Mindful of this abiding divine assistance, you are now about to celebrate this memorable milestone in the history of your country by rendering heartfelt thanks to Him Who is the Donor of every perfect gift.

We rejoice with you, Venerable Brethren, as, with legitimate pride, you view in retrospect the notable accomplishments that have marked the advance of your country in the political, social and economic field, and that reflect such credit upon the foresight of your statesmen, the integrity of your judiciary and the intelligence, industriousness and law-abiding character of your citizenry. But it is especially from the contemplation of the growth of the Church of God in Australia, from such humble beginnings to become so great a power for good and for the salvation of immortal souls, that Our joy is made full. It was a pleasure for Us to experience at first hand the quality of your Catholic training, when on the occasion of the recent war We received thousands of valiant Australian youth, and again, more recently, the numerous pilgrims from your country who at great personal sacrifice came to participate in the spiritual graces of the Holy Year. They gave palpable evidence of their strong faith, which itself is a striking testimony to the leadership of apostolic

Bishops and zealous priests, supported by the self-sacrificing and indefatigable labours of Brothers and Sisters, particularly in the Catholic schools which you maintain at such great expense, so that Christ may be formed in the young. Nor in recalling your good works should We fail to mention the spirit of Christian charity which opened the doors of your country to welcome so large a number of the dispossessed victims of the war and of those constrained to emigrate by unemployment and the pressure of surplus populations. Especially would We commend the splendid organization which you, Venerable Brethren, so painstakingly established throughout the Australian nation to ensure that the Catholics amongst those "New Australians" should not lack religious assistance and, as so often happened as a result of the spiritual neglect of the emigrant, be lost to the faith. This example of Catholic Action is worthy of high commendation.

We do not minimize the difficulties of this grave hour and We are particularly aware of the danger from the spreading cancer of secularistic materialism; but as other challenges to the Gospel of Christ have been met successfully in the past, We are confident that under your enlightened leadership, these new dangers will likewise be overcome to the greater glory of God.

As a pledge of Our affectionate benevolence, We cordially impart to you, Venerable Brethren, to your devoted priests, to the religious Brothers and Sisters, and to Our dear children in Christ throughout Australia, Our paternal Apostolic Benediction.

From the Vatican, April 2nd, 1951.

PIUS PP. XII

## EXCOMMUNICATIONS INCURRED IN CZECHOSLOVAKIA

### SACRA CONGREGATIO CONSISTORIALIS

#### DECLARATIO

(A.A.S., 1951, XLIII, p. 173)

Plures abhinc menses in Republica Cecoslovachia multis iisque inauditis modis in Ecclesiae iura invasum est et in ipsas ecclesiasticas personas inique est impetitur: Ordinarii etenim locorum a suis

muneribus impediti sunt; eorum pastoralia iura usurpata; ipsa officia Curiarum seu Ordinariatuum necnon beneficia ecclesiastica intrusis quibusdam personis sunt collata, laicorum arbitrio sese dioecesium regimini immiscere praesumentium.

Multis insuper Clericis et Religiosis libertas adempta est; nonnulli Episcopi, impio ausu, ad iudicem laicum tracti et in vincula sunt coniecti.

Novissime autem Pragensis Metropolita Excellentissimus P. D. Iosephus Beran, iamdiu captivus in aedibus episcopalibus detentus et ab exercitio iurisdictionis penitus impeditus, nequissime deportatus est a sua Sede et Archidioecesi.

Contra patrantis huiusmodi delicta plures extant Sacri Canones, quibus ii omnes excommunicatione, pro casuum varietate, simpliciter vel speciali modo Apostolicae Sedi reservata, ipso facto incurrenda, plectuntur:

(a) qui ad iudicem laicum traxerint Episcopum (Can. 2341);

(b) qui violentas manus in personam Archiepiscopi vel Episcopi iniecerint (Can. 2343 §3);

(c) qui directe vel indirecte impediverint exercitium iurisdictionis ecclesiasticae, ad hoc recurrentes ad quamlibet laicalem potestatem (Can. 2334 n. 2);

(d) qui contra legitimas ecclesiasticas Auctoritates machinantur aut earum potestatem quomodocumque conantur subvertere (Decr. S. C. Concilii diei 29 Iunii 1950: A.A.S., Vol. XXXXII, anno 1950, pag. 601);

(e) qui ecclesiasticum officium vel beneficium vel dignitatem sine institutione vel provisione canonica, ad normam Ss. Canonum facta, occupant vel in eadem sinunt illegitime immitti, vel eadem retinent (ibidem).

Proinde Sacra Congregatio Consistorialis declarat illos omnes, qui ad memorata delicta patranda vel physice vel moraliter concurrerint, aut eorundem participes, ad normam Can. 2209 §§1-3, fuerint, excommunicationes supra relatas incurrisse eisque subiectos permansuros donec ab Apostolica Sede absolutionem obtinuerint.

Datum Romae, ex Aedibus S. Congregationis Consistorialis, die 17 Martii 1951.

✠ Fr. A. I. Card. PIAZZA, Ep. Sabinen. et Mandelen., a Secretis.  
L. ✠ S.

I. FERRETTO, *Adessor.*

CAPITULAR MASS FOR BISHOP  
SACRA CONGREGATIO CONCILII

LUCERINA ET ALIARUM

MISSAE PRO EPISCOPO  
(A.A.S., 1951, XLIII, p. 177)

Die 11 Novembris 1950

DUBIUM.—Huic Sacrae Congregationi Concilii propositum fuit dirimendum sequens dubium: "Utrum, de Episcopi mandato, Capitulum diebus anniversariis electionis seu translationis et consecrationis eiusdem Episcopi teneatur tantum Missam solemnem celebrare, an etiam eam pro Episcopo applicare".

ANIMADVERSIONES.—*Caeremoniale Episcoporum* (lib. II, cap. 35 n. 1) statuit: "Singulis annis, in diebus anniversariis electionis et consecrationis Episcopi Missam solemnem, vel per ipsum Episcopum, vel per aliquam dignitatem seu canonicum, ipso praesente, celebrari convenit".

Quae convenientia, *accedente Episcopi mandato*, fit obligatio. Nam Sacra Rituum Congregatio ad dubium: "An Missa solemnis in anniversariis electionis et consecrationis Episcopi sit *praeceptiva* in Cathedralibus et Collegiatis dioecesis, licet *Caeremoniale Episcoporum* (lib. II, cap. 35 n. 1) solum dicat: *celebrari convenit*", die 14 Augusti 1858 in *Granaten*. No. 3078 respondit: "*Affirmative, accedente mandato Episcopi*". Huius Missae obligatio confirmatur in ipsis Rubricis servandis ad normam Constitutionis Apostolicae *Divino afflatu* Pii Pp. X diei 1 Novembris 1911, tit. XII (A.A.S., vol. III, pag. 648).

Missae vero, de qua agitur, celebrationem, secumferre et obligationem eandem pro Episcopo applicandi eruitur ex canone 825 n. 4 Codicis Iuris Canonici: "Numquam licet . . . alteram recipere eleemosynam pro sola celebratione, alteram pro applicatione eiusdem Missae, nisi certo constet unam stipem oblatam esse pro celebratione sine applicatione". Quae exceptio certo non exstat in casu: obligatio igitur Missam pro Episcopo applicandi logice continetur in ipsa obligatione celebrandi.

Quin immo, ne praesumi quidem potest Episcopum, Missae

celebrationem praecipientem, ritum tantummodo exteriorem intendere et fructum Missae spirituales excludere.

Quod confirmatur ex ipso *Caeremoniali Episcoporum*, quoad Missam pro Episcopo praedecessore defuncto, haec statuente: "Episcopus vivens, praedecessoris sui proxime ante ipsum defuncti memoriam habere debet, et pro eius anima singulis annis in die obitus anniversarium celebrare, vel saltem Missae pro eius anima ab aliqua dignitate seu canonico celebrandae, praesens assistere et in fine absolvere" (lib. II, cap. 36 n. 1).

Quo in loco nullum dubium quin Missae celebratio pro anima defuncti Episcopi et applicationem secumferat.

RESOLUTIO.—Proposito itaque ut supra dubio, in plenariis Comitibus die 11 Novembris 1950 habitis, Eminentissimi Patres Sacrae Congregationis responderunt: *Negative ad primam partem, affirmative ad secundam.*

Quam resolutionem in Audientia diei 22 eiusdem mensis et anni Sanctissimus Dominus Noster Pius Pp. XII approbare et confirmare dignatus est.

Franciscus Roberti, *a secretis.*

## BRAZIL: MILITARY VICARIATE

### SACRA CONGREGATIO CONSISTORIALIS

#### DECRETUM

ERECTIONIS VICARIATUS CASTRENSIS IN REPUBLICA BRASILIANA (A.A.S., 1951, XLIII, p. 91).

Ad consulendum spirituali curae militum exercitus Reipublicae Brasilianae Summus Dominus Noster Pius, Divina Providentia Pp. XII, de consilio infrascripti Cardinalis Sacrae Congregationis Consistorialis a Secretis, praesenti Consistoriali Decreto perinde valituro ac si Apostolicae sub plumbo Litterae datae fuissent, erigit atque constituit Vicariatum Castrensem in memorata Republica Brasiliana.

Vicariatus Castrensis sic erectus constabit: Vicario Castrensi, Cappellano Maiori et Cappellanis militum.

Vicario Castrensi competit iurisdictio ordinaria, personalis tum fori interni tum fori externi.

Cappellani Maioris est Vicarii Generalis officium gerere et munus.

Cappellani militum animarum sibi commissarum curam exercere debent sub auctoritate Vicarii Castrensis.

Officium Vicarii Castrensis Brasiliiani obtinebit Archiepiscopus, pro tempore existens, S. Sebastiani Fluminis Ianuarii qui, proinde, utramque cumulabit iurisdictionem.

Vicarii Castrensis iurisdictio ad omnes Cappellanos militum, ad omnes copias terrestres, maritimas et aëreas actu stipendia merentes, ad publicae securitatis custodes et ad excubias adversus incendia extenditur, necnon ad omnes utriusque sexus fideles, sive laicos sive alicui Religioni adscriptos, qui habitualiter in militaribus domibus vel nosocomiis degunt vel deserviunt.

Cappellanum Maiorem et Cappellanos militum, ab Ordinariis propriis praesentatos vel commendatos, nominat Vicarius Castrensis.

Quod ad matrimonia attinet subditorum, quos supra memoravimus, adamussim servetur praescriptum can. 1097 § 2 C. I. C. iuxta quem "pro regula habeatur ut matrimonium coram sponsae paroco celebretur, nisi iusta causa excuset"; et accurate omnes expleantur actus qui ad normam iuris matrimonii celebrationem praecedere et subsequi debent.

Diligenter conficiantur atque asserventur libri baptizatorum, confirmatorum, matrimoniorum et defunctorum.

Vicarii Castrensis iurisdictione, cum in territorio Ordinariis locorum subiecto exerceatur, eorumdem iurisdictioni cumulatur. Proinde Cappellani militum quoad ecclesiasticam disciplinam potestati subii-ciuntur Ordinarii loci in quo versari contingat, cui in casibus urgentioribus, et quoties Vicarius Castrensis providere non poterit, fas erit in eos animadvertere etiam canonicis sanctionibus, monito confestim Vicario Castrensi.

In stationibus, seu locis propriis vel militibus assignatis primum et principaliter Vicarius Castrensis iurisdictionem exercet; secundario, et quoties Vicarius Castrensis eiusque Cappellani absint vel desint, semper autem iure proprio, Ordinarius loci atque parochus, initis opportunis consiliis cum Vicario Castrensi et militum ducibus.

Quacumque ex causa sede archiepiscopali S. Sebastiani Fluminis Ianuarii vacante, iurisdictionem ad interim obtinebit Cappellanus Maior.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex Aedibus S. C. Consistorialis, die 6 Novembris 1950.

✠ Fr. A. J. PIAZZA, Ep. Sabinen. et Mandelen., *a Secretis*.

## SUPREMA SACRA CONGREGATIO S. OFFICII

## EPICLESIS IN BYZANTINE RITE

## DECRETUM

(A.A.S., 1951, XLIII, p. 217)

Supremae huic Sacrae Congregationi propositum est dubium:

"Utrum magna prostratio (*gonyklisia*), ubi in usum venerit in celebratione Missae Ritus Byzantini, facienda sit post Christi verba, in consecratione panis et vini pronunciata, aut tandem post prolatam *Epiclesim*."

E.ññi ac Revñi Cardinales rebus fidei ac morum tutandis praepositi in Plenario Conventu Feriae IV, die 20 Decembris 1950 habito, audito Revñorum Consultorum voto, respondendum censuerunt:

*Affirmative* ad I<sup>am</sup> partem;

*Negative* ad II<sup>am</sup>.

Et Feria V subsequenti, Ssñus D. N. D. Pius Divina Providentia Pp. XII, in Audientia Excñno ac Revño D. Adessori S. Officii concessa, relatum Sibi Eññorum Patrum resolutionem adprobavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 12 Februarii 1951.

Marinus Marani, *Supremae S. Congr. S. Officii Notarius*.

## IRREGULAR EPISCOPAL CONSECRATION

## DECRETUM

DE CONSECRATIONE EPISCOPI SINE CANONICA PROVISIONE (A.A.S., 1951, XLIII, p. 217).

Suprema Sacra Congregatio Sancti Officii, ex speciali facultate sibi a Summo Pontifice facta, hoc edidit decretum:

Episcopus, cuiusvis ritus vel dignitatis, aliquem, neque ab Apostolica Sede nominatum neque ab Eadem expresse confirmatum, consecrans in Episcopum, et qui consecrationem recipit, etsi metu gravi



coacti (c. 2229, §3, 3°), incurrunt *ipso facto* in excommunicationem Apostolicae Sedi *specialissimo modo* reservatam.

Hoc decretum vim suam exeret ab ipso promulgationis die.

Datum ex Aedibus Sancti Officii, die 9 Aprilis 1951.

Marinus Marani, *Supremae S. Congr. S. Officii Notarius*.

### EPISCOPAL CONSECRATION—MISPRINT CORRECTED

NOTANDUM (*A.A.S.*, 1950, XLII, p. 908)

In superiore fasciculo n. 8, p. 452, ubi agitur "De Consecratione Episcopi", linea 7, loco verborum: "quod successive faciunt Episcopi Consecratores, . . ." legatur: "quod successive faciunt *Episcopi Consecratores*, . . .".

The word to be corrected occurs in the document as printed in this REVIEW, 1950, XXXIV, p. 275, line 16.

---

### BOOK REVIEWS

*Mystery Man*. By Aloysius Roche. Pp. x + 264. (Burns Oates. 10s. 6d.)

*Vessel of Clay*. By Leo Trese. Pp. 126. (Sheed & Ward. 7s. 6d.)

FR ROCHE introduces his book as an attempt to explain the Catholic priest, more particularly the parochial priest, to the laity at large. It is a general survey, containing sufficient information to satisfy the curiosity of the average reader and supplementing the information with comments and reflections. He justifies his title on the twofold ground that the priest is professionally occupied with the business of heaven rather than of earth, and that, as a result, a certain mystery surrounds him as he goes about his parish. "His dossier," writes Fr Roche, "commences with his apparitional appearance, one fine Sunday morning, in the pulpit or at the altar. 'The new curate has arrived'—and that is all there is to it. Where he was born, to which class of society he belongs, how he comes to be a priest at all, where and in what manner he was educated—nobody can tell. In due

course he becomes a parish priest, which means that, during thirty or forty years, he will take up a surprising amount of room in the thoughts of a good number of men, women, and children. Nevertheless, when in the course of nature he makes his exit from the parochial scene, he will leave behind a memory of what he did rather than of what he was."

I do not know whether every priest will agree with all the details of this statement. Anyhow, Fr Roche has written a very interesting book. His style is light, pleasant, and readable. He succeeds in the aim he set himself of covering, in a general way, the whole range of his subject. Beginning with a chapter on the Clerical Order, he goes on to discuss the qualifications required in a priest, his education, his relations to his flock and to the community at large, his various functions, his name, his uniform, his sustentation, his character and temperament. On practical problems, including the fundamental problem for the priest of reconciling an inward life with his outward activities, Fr Roche always writes with wisdom and discernment.

As one would expect in a book of this kind, there are errors just here and there. For instance, it is not accurate to say that the First Council of Nicaea passed a law making celibacy obligatory, but exempting the East (p. 120). Nor is it correct to say that St Augustine inaugurated the system of training priests in the bishop's house (p. 49). The system was already in existence at Aquileia, Vercellae, Antioch, Milan and Tours. On page 151, for "Nicene Creed" read "Apostles' Creed".

In his Introduction Fr Roche remarks that, while we have *A Day in the Life of the Cloister*, we have no *Day in the Life of a Presbytery*. While he was writing this, the deficiency was being supplied by Fr Trese, an American priest. *Vessel of Clay* is a record of the events, reflections and trials of one day in the life of a parish priest. Beginning with his rising at 6.30 a.m. and ending with his retiring at 11.30 p.m., he goes through his day almost half-hour by half-hour—his meditation, Mass, Communion of the sick, visit to school, callers, converts, spiritual reading, Office, children's confessions, and so on. Written in the first person, it is very vivid and alive. Like *Mystery Man* it is written for the laity, to give them, as the author says, an idea of "an average day in the life of an average priest". It is perhaps not quite an average day; but it is a fair specimen of a priest's daily life, and a good picture of the average devoted priest, who combines a great love of his Master with very human qualities and failings of which he is himself only too conscious. One notes that study and serious reading seem to be crowded out of the author's horarium.

J. C.

*De Indulgentiis*. Auctore Seraphino de Angelis. Editio altera. Pp. 581. (Libreria Editrice Vaticana. 1200 lire.)

THE distinguished author of this treatise, who is "substitutus pro indulgentiis" in the Sacred Penitentiary, makes it again clear in this second edition that he claims no special authority for the contents of his book from his position on the Roman Curia. It is evident, nevertheless, that his official position cannot be forgotten in weighing the opinions given. Amongst these is the view that the omission of two-thirds of the petitions, by reciting *ora pro nobis* once only after a triple invocation, does not affect the substance of the Litany of Loreto, and therefore does not prevent one from obtaining the indulgence. Extrinsic probability at least must be conceded to this view owing to the authority of Mgr de Angelis. The only obscurity still remaining is that the author, in discussing the application of probabilism to indulgences, a section which is found for the first time in this new edition, denies that this method of solving doubts may be applied to the case where it is doubtful whether the requisite conditions have been observed. The matter of the Litany is unquestionably a doubtful point, particularly as the Congregation of Rites forbids this truncated method of reciting the Litany in public, and it would therefore seem, on the author's own principles, that his opinion cannot be followed.

The use of the recent official collection *Enchiridion Indulgentiarum*, and of all recent documents including those issued for the 1950 Jubilee, together with citations from the modern writers such as Dr Heylen, are features which make this valuable manual indispensable for anyone who would unravel the various little problems which are always arising.

*Commentarium in Constitutionem Apostolicam "Bis Saeculari"*. Auctore P. E. Busuttil, S.J. Pp. 256. (Central Secretariate of the Marial Congregations, Borgo S. Spirito 5, Rome. 600 lire.)

*Congrégations de la Sainte Vierge*. Par E. Villaret, S.J. 3 vols. Pp. 99, 212, 91. (Same publisher. 800 lire.)

OF the above works, explanatory of the Marian Sodalties, the three volumes by Fr Villaret entitled *Esquisse Générale*, *La Vie de la Congrégation*, *Le Directeur*, are of a practical nature, offering valuable counsel on the best way of conducting these sodalties, with a view to obtaining the highest possible spiritual benefit for sodalists. They contain, incidentally, much useful information about the origin and canonical status of these bodies.

But it is the admirable commentary by Fr Busuttil on the Consti-

tution "Bis Saeculari", 27 September, 1948, partly reproduced in this journal, 1948, XXX, p. 416, that one must consult for a more detailed account of the nature of these Sodalities, for a careful description of their origin and development, and for an authoritative decision on the many doubtful issues that may arise. It is abundantly clear, for example, that aggregation to the *Prima Primaria* may be requested (suggested *formulae* are provided by Fr Villaret), and granted by the Father General of the Society of Jesus, without thereby bringing a parish Sodality under his direction. This is the law of canon 722 which, as regards these sodalities, was maintained by the Father General as long ago as 1904, in a statement reprinted by Fr Busuttil on p. 179 of his commentary, "Aggregatio Congregationum iam erectarum, quae a Generali Praeposito Societatis debet peti, consistit simpliciter in quadam externa unione Archicongregationi Romanae, quae Sodalitates recenter erectae, valeant participare Indulgentiis et spiritualibus beneficiis, quae Summi Pontifices Primariae Congregationi iisque ad eam aggregatis concessere." It is made equally clear by Fr Busuttil that the recent Apostolic Constitution relates exclusively to the bodies aggregated to the *Prima Primaria* of the Roman College. "Non est sermo in hac Constitutione de iis omnibus aliis Sodalitatibus, quae, licet B. Mariae nomine insignitae sint, ad Primam Primariam Collegii Romani aggregatae non sunt." The title "Our Lady's Sodality" is unfortunately equivocal, since it may mean any Sodality lawfully established, or it may mean a Sodality affiliated to the *Prima Primaria*, or it may mean one which is not merely affiliated but effectively under the direction of the Fathers of the Society.

*Instructio pro Confessariis.* By Mgr Kiefer, translated by Rev. C. A. Liederbach. Pp. 80. (Bruce, Milwaukee, \$1.)

FR VERMEERSCH in his widely read annotations on *Casti Connubii* recommends in n. 95 an instruction for confessors published first in German (1931), and written by a professor of the Seminary at Eichstatt. This text is now available in Fr Liederbach's English translation, or rather in his adaptation which supplements the original in many important particulars. Though appearing in English it is liberally interspersed with Latin quotations and explanations, particularly in the footnotes. The instruction is meant as an aid to confessors in dealing with the difficulties of married penitents, particularly in the matter of contraception. Correctly interpreting the guidance of the Holy See, the author agrees that it is practically impossible to allow penitents to remain in good faith about the evil of contra-

ception, since the conditions for silence on it are, in these days, scarcely ever verified. One may imagine, nevertheless, its theoretical possibility in most exceptional circumstances, and the authors give very careful guidance to a confessor on the course he should follow in such rare cases. No problems are evaded, the doctrine is sound and authoritative, and the little treatise can be recommended with confidence to all confessors who may want more information than is usually to be got from the manuals.

*The Thomistic Concept of Justifying Contrition.* By Charles R. Myer. Pp. 236. (The Seminary, Mundelein, Illinois.)

THE necessity of giving an adequate presentation of the teaching of St Thomas on this subject justifies the author's treatment, in this doctorate thesis, of such matters as the Thomistic scheme of virtues and their specification, and the notion of desiring something *in voto*. A full and precise background is thus provided for the chief point of the thesis, a demonstration that St Thomas holds a middle course between two extremes: he does not require the act of perfect contrition to be free of every consideration of self, nor does he permit its motive to be anything but the perfect love of God in Himself and for Himself. Writing in English the author has on the whole succeeded in giving a correct version of Latin terms and phrases, and if one wonders whether there is, for example, such a word as "imperate" in English usage, its force and meaning are at least perfectly plain. Equally clear is the author's acquaintance with everything written by St Thomas on this subject, and he has used the best texts obtainable.

*Philosophia Moralis.* Auctore J. B. Schuster, S.J. Pp. 228. (Herder, Freiburg. 8.50 D.M.)

THIS is Volume VII of the *Institutiones Philosophiae* published by the Jesuit College at Pullach, and has for its author the redactor of later editions of Cathrein's well-established manual of moral philosophy. Though we would not go so far as to say that it is preferable to Cathrein as a manual for the use of students approaching the subject for the first time, it has many attractive features, apart from the superior print and format, which are commendable. Briefer than Cathrein by about one third the new manual nevertheless sets out with great clarity the main outlines of ethical principles, and also offers guidance on the many problems of special ethics which are examined more fully by the moral theologians. Unfortunately the author's treatment of these special problems, such as sterilization, is too brief, but the text will no doubt be expanded in future editions. The bibliography is predominantly German, but it is a little surprising that

there is no mention of the writings of Dom Lottin, O.S.B., a moral philosopher who is easily in the first rank of our contemporaries.

*The Morality of Mercy Killing.* By Rev. J. F. Sullivan, D.D. Pp. 84. (Newman Press, Maryland, U.S.A. \$1.50.)

A RARE example of the doctorate thesis which is later republished through the usual commercial medium, Dr Sullivan's study of euthanasia provides nearly everything desired for a right understanding of the question, and its sponsorship by Rev. J. O'Connell, C.S.S.R., one of America's leading moral theologians, is a guarantee, if any were needed, of its value. In all modern problems of this kind, the student is sooner or later compelled to study De Lugo, a classical writer unsurpassed in elucidating the principles of justice, and there are many useful and apposite citations of him in this work. It would be completely satisfying if the author, in future editions, could give more attention to indirect killing which may occur as the second effect of administering a pain-relieving drug. By our opponents the distinction between "direct" and "indirect" in this connexion is imperfectly understood or is regarded merely as a legalistic quibble, and in Catholic schools there is, at present, no complete agreement on the lawfulness of administering a drug for the relief of pain which will, in all likelihood, hasten death. A good index and bibliography completes our indebtedness to the author for his treatment of a problem which is becoming of practical importance in this country as well as in America.

*Praelectiones Iuris Matrimonialis.* Auctoribus T. M. Vlaming et L. Bender, O.P. Editio quarta. Pp. 574. (Brand, Bussum Holland. Fr. 19.50.)

AMONGST the older authorities still quoted on marriage laws Vlaming holds a prominent place. His work, which was brought into line with the Code Discipline in 1919, now reappears edited by Fr Bender, O.P., an experienced canonist and theologian teaching in Rome. One might have expected it to remain under the care of the professors in the Dutch seminary at Warmund, in much the same way as the manuals of Van Noort are continued, but there is everything to be said for a work which is predominantly canonical being sponsored by a Roman canonist.

The revision has been done with great care. In nearly every case where points are in dispute Fr Bender has expounded the various views whilst firmly upholding his own, which we are glad to notice often supports the solutions offered in this journal. Thus, he decides in favour of the view that sterilization, or what is often called a

double vasectomy, does not cause the diriment impediment of impotence; and he defends the opinion that there is no reason why a confessor should not dispense a public impediment for the internal forum of conscience, relying on the faculty of canon 1044. In these and other questions Fr Bender gives us the latest official direction obtainable, for example the ruling of the Holy Father in September 1949 about artificial fecundation.

So excellently are these problems treated that we should often like even more precision than the learned author has room for. The right of parties to accuse a marriage of nullity of which they are themselves the cause is a matter of practical moment with us in this country, as it no doubt is in Holland, owing to the prevalence of mixed marriages, and there are still many disputed points which need clarification. Equally, the rights and wrongs of an innocent wife co-operating in onanistic intercourse are only partly explored in Fr Bender's treatment of the subject. We hope that this book, already well-established, will continue to flourish and expand in future editions. Well and clearly printed on excellent paper, it is a valuable addition to the treatises on the subject, easy to read and understand, and with good Code and alphabetical indices.

*Medical Aspects of Marriage.* By John Ryan, M.B., B.S., F.R.C.S.  
Pp. 32. (Published by Burns Oates & Washbourne for the Catholic Marriage Advisory Council. 1s. 6d.)

THE pamphlet gives one some idea of the extremely valuable work being done by the Catholic Marriage Advisory Council, and it is evident that much of the information and advice sought by engaged and newly married couples is of a medical or biological character. It is interesting to know that the opinion is gaining ground that contraceptive practices may be the cause of physical ill-effects such as sterility, or injury to the female organs. The moral wrongness of these actions cannot, indeed, be demonstrated from the physical effects, and no doubt these were exaggerated in the past by some moralists; but we should expect to find that practices of this kind must have some repercussions on the physical well-being of the parties. We may read here, also, much useful information, simply expressed, about the incidence of hereditary diseases such as syphilis: without this physical data it is not possible for the parties, or for their advisers, to give an opinion on the advisability of a particular marriage. The author very prudently refrains from giving any specific details about the reckoning of the Safe Period, beyond pointing out that it may differ in each person and may in certain circumstances vary in the same person: it is for those who think they are morally



entitled to use this method to consult a doctor who is specially qualified to give the required information.

*Caeremoniale Parochorum.* Auctore Petro M. De Amicis, C.M. Pp. 608. (Edizione Liturgiche, Roma.)

WE have now a large assortment of manuals of this kind, elucidating for the parochial clergy the rites and ceremonies they may be called upon to perform, and readers will like to know in what respect this work differs from the rest. Undoubtedly its chief value lies in its being sponsored by the editors of the Roman journal *Ephemerides Liturgicae*, a publication which easily holds the first place amongst Catholics as a liturgical review. Another point in its favour is in the use of Latin throughout, notwithstanding the fact that editions previous to this (1948) were in Italian. Lastly, the matter is not restricted to rites and ceremonies but includes a description of the furniture of the parish church, altar, and sacristy, so that the parish priest will have in one book everything relating, even indirectly, to his duties and functions within the church.

Much of the material has already appeared in *Ephemerides Liturgicae* and, occasionally, this appears to have been reprinted without the necessary adjustments due from more recent legislation: thus, the section on the tabernacle and its custody takes no account of the instruction, 26 May, 1938, given by the Congregation of the Sacraments. To limit the term "parochial Mass" to the one offered by the parish priest "pro populo" accords, indeed, with D.A. 2892 and 3166, but other decrees and canons justify giving the term a much wider meaning. We are glad to observe that the author directs the bride and bridegroom to kneel at the altar for the nuptial blessing, as the rubric plainly directs, but he requires them to be outside the *presbyterium* for the rest of the Mass. He teaches also, without troubling to refute the stricter view, that the clause about trying to obtain a bishop before a parish priest may confirm the dying affects the lawfulness not the validity of his act.

The book is well printed on moderately good paper with a full alphabetical index, and is an adequate, though not an exhaustive, treatment of the subject.

*Praelectiones Theologico-Morales Comillenses, II De Legibus.* Auctore L. Rodrigo, S.J. Pp. 717. (Sal Terrae, Santander, Spain.)  
*Ius Sacramentarium.* Auctore S. F. Regatillo, S.J. (Sal Terrae, Santander, Spain.)

FR RODRIGO has emulated his great compatriot Francis Suarez in writing this lengthy commentary on law. Though described as moral

theology it is inevitably concerned very largely with the first book of the Code, but it is the author's purpose, no matter what kind of law he is describing, to show that all just law has its authority ultimately in God: "per me reges regnant et legum conditores iusta decernunt". The writer is perfectly at home with all the great commentators, whether they wrote before or after the Code, and likewise with the periodical literature on the subject, and his book will henceforth rank with those of Van Hove and Michiels, the acknowledged classical exponents of the subject. Its chief interest is in the examples or practical conclusions deduced from the principles expounded; for example, the various problems about the subjection of travellers to local laws are fully discussed and solved. It is important also to observe that this competent canonist generally declares for the more liberal solution in doubtful issues, provided, of course, that there are sound reasons supporting it: thus, *error communis de iure* is accepted in principle whilst exorbitant applications are rejected; for censures *l.s.* the age of fourteen is required both in males and females. There are many misprints, not all easily discernible as such, but the work is well-printed on good paper, and is a welcome addition to our canonical commentaries.

Fr Regatillo's work is also a very large book, produced by the same publisher in similar format, but seeing that it deals with all the sacraments, including marriage, it could not easily be more brief. We find, on examining some of the questions elucidated, that the author gives in relatively few words an accurate summary and solution of modern problems, and that he never evades difficulties by passing them over in silence. Some of these, it must be admitted, are caused by certain replies and decisions of the Roman Curia, and the author is more frank than most commentators in noting this fact. His comment, for example, on the Code Commission reply, 4 January, 1946 (*coniux inhabilis ad accusandum non ideo caret persona standi in iudicio*) is as follows: "mira responsio, quae practice in nihilum redigit responsa praecedentia et fere ipsum can. 1971, §1, 1". We are glad to notice that, in the author's view, the necessity of discovering whether a bishop is obtainable does not affect the validity of confirmation administered by a parish priest; and also that the parish priest's obligation to confirm the dying does not bind in each case *sub gravi*. On the other hand we cannot agree that the Church never grants reduction to the lay state, with the procedure of *Lex Sacri Coelibatus*, to a priest who has married civilly: very likely, the author's statement refers to the local law of Spain, concerning which his book has much useful information.

E. J. M.

*The Message of Fatima.* By C. C. Martindale, S.J. Pp. vii + 183.  
(Burns Oates. 10s. 6d.)

THE emergence of Fatima into a foremost place of interest among Catholics, and also non-Catholics, has made it necessary to give the whole subject of the Apparitions the most careful scrutiny in order to make sure of the facts. If the events as recorded are true—and the most bitter of sceptics could hardly deny them—then the Age of Miracles and the Age of Materialism run side by side.

Father Martindale, with his restrained scholarship and balanced judgement, is an ideal author for the task of transcribing the actual truth about Fatima free from any ornamentation and deprived of all that is mere surmise. He inevitably touches upon points that are debatable, but he gives them as such, usually withholding his own opinion. The valuable contribution he makes to the subject is his clear statement of what is irrefutable; and it is beyond doubt a most remarkable story.

*The Miracle of the Mountains.* By I. M. Kingsbury. Pp. viii + 76.  
(Clonmore & Reynolds. Burns Oates. 3s. 6d.)

FATIMA is the "miracle" in the form of a story, told in the first place for Mrs Kingsbury's own children and then for every mother's children. This tale of the wonderful events of the year 1917 is adventurous and exciting, written in a manner that will hold a child's sustained attention.

Mrs Kingsbury knows precisely what to emphasize in order to teach a useful lesson without allowing it to appear like one, and she employs her skill with unusual success in describing the trial and imprisonment of Lucy, Francis and Jacinta at the hands of the bullying Mayor. The deathbed scenes of the two younger visionaries are touchingly recounted without any likelihood of frightening even the most timid or imaginative of listeners: the book is intended to be read aloud. This is the best account of Fatima that has yet appeared in English.

*Queen of Heaven.* By Teresa Lloyd. Pp. 143. (Sands. 6s.)

CATHOLIC children are fortunate in having a writer of Miss Lloyd's ability to provide them with reading-books. Her latest work is the life-story of our Blessed Lady, whom she faithfully follows from birth to Assumption. All important events and every mystery and miracle that make up the story are spoken of with that inimitable understanding of the young mind which characterizes the work of this champion of the children's cause in literature.

The closing chapters of the book are devoted to some of our Lady's great shrines and the history of their foundations. Bernadette is already a child's favourite, and the Fatima children are rapidly growing in popularity. Both Lourdes and Fatima are described at length that the younger generation may grow up with a proper appreciation of the world-wide significance of Mary's place in modern life.

*Fair as the Moon.* By Father M. Oliver, O.Cist.R. Pp. ix + 235. (Gill, Dublin. 12s. 6d.)

IT is no easy matter to write a book about our Blessed Lady, with whole libraries already existing on the subject, but Father Oliver has performed this difficult task, and with outstanding success. The combination of many literary gifts has made his achievement possible. His style of writing has fluency without its customary faults, he has a richly poetic imagination, his work is everywhere marked with a traditionally Catholic outlook, and he writes with a pen in one hand and a Bible in the other.

From "Our Lady of Eden" to "Assumpta Est" the chapters of the book proceed in an ordered and effortless sequence. Our Lady's Assumption had not been defined when this work was written, although the author shared the certainty of most Catholics that the definition would come: the final sentence of his book reads like a prophecy. No part of our Lady's life is left unmentioned, every aspect of her place in the scheme of Redemption being clearly portrayed. We are given a new view of her as "Mother of Priests", sharing to the full the lives of the Lord's anointed ones. Of quite extraordinary insight is the longest chapter in the book: "Our Lady of the Church".

*Your Brown Scapular.* By E. K. Lynch, O.Carm., D.D. Pp. xv + 141. (Newman Press, Westminster, Md. \$2.50.)

FOR the Carmelite Order this publication marks an important occasion: the seventh centenary of the Brown Scapular. Its origin and historical development are carefully traced. The account of its amazing popularity will come as a surprise to those who look upon it as nothing more than one of the numerous means to Catholic piety. There was a time when the almost universally adopted sign of affiliation to an Order was the Brown Scapular of the Carmelites.

This book has for its author the Prior General of the Order, who is very much more concerned with true devotion to our Blessed

Lady than with the history of the Scapular, important though that be: unless those who wear the Scapular find it "a robe of justice and a garment of salvation" their apparent devotion counts for little. In words animated with a deep love for the Mother of God he expands the mere facts of the Scapular's history into spiritual chapters of practical dogmatic instruction on the truly Christian life.

*The Schoolmaster, Parent and Pupil.* By Dom Matthew Dillon, O.S.B.  
Pp. 66. (Clonmore & Reynolds, Dublin. Burns Oates. 3s. 6d.)

THREE years ago at a Caxton Hall meeting on the after-care of boys and girls, a lecturer, having theorized for thirty minutes on Youth Clubs, was asked how he selected Club Leaders. In replying he said that he had never had anything to do with Youth Clubs. Fortunately for the lecturer the audience was so amused as to overlook his effrontery. A similar position often obtains respecting education. The theorist begins with books instead of boys, and the theories are inevitably consigned to the limbo of forgotten Debating Society papers, whilst the teachers continue their age-long task of getting on with education.

The author of *The Schoolmaster, Parent and Pupil*, after much experience as a teacher in a Boarding School, is well equipped for writing the uncommon sort of book that bears his name. He has something enlightening to say on every aspect of his subject, including the dreary necessity of examinations and the difficulty of dealing with parents. He writes throughout in a firmly constructive spirit that will hearten those readers who share his noble vocation. This book is in the category of practical works whence flow the only sound theories on education.

*Fourteen Catechism Plays.* By Rev. F. H. Drinkwater. Pp. 72. (Burns Oates. 2s. 6d.)

PART of the "Sower Scheme" of Catholic instruction is the use of dramatization in learning about the Faith: to take words or ideas from the Catechism and *do* them is the most likely way for a child to have the truth impressed upon his mind. This collection of short Plays is reprinted from various numbers of *The Sower*. It is a heterogeneous collection with such widely differing titles as *Patrick at Tara*, *Fiery Furnace*, *The Altar* and *Holy Matrimony*. The Plays are suitable for performance by senior children and by Youth Clubs; and they may be performed in public without any further reference to the author beyond purchasing his book.

*Jesus and I.* By Jean Plaquevent. Translated by Emma Crauford. Pp. 92. (Sheed & Ward. 6s.)

*Days of Praise.* By Catherine Beebe. Pp. 79. (St Anthony Guild Press, Paterson, New Jersey.)

*Stories about St Francis.* By Eusebius Arundel, O.F.M. Pp. 84. (St Anthony Guild Press. \$0.75.)

IMAGINARY conversations—not an easy form of literary composition—have a peculiar attraction for young readers, as M. Plaquevent has discovered during his long years of work for children. His aim in *Jesus and I* is to teach a child how to form his own personal friendship with our Blessed Lord by confiding to Him the problems and difficulties of childhood. The author obviously understands children, particularly boys. In this well printed and delightfully illustrated book he exploits his sympathetic understanding of the young for the spiritual benefit of the nines and tens. It is for children of these ages that the two books from America are also intended.

The Feasts of our Lady are simply and pleasingly explained by Catherine Beebe, her husband providing the pictures. Any child who attentively reads *Days of Praise* will gain a quite satisfying idea of Mary's part in our Redemption, and therefore of the place she should have in the life of a Catholic child. The book has been carefully planned to include all the important events in our Lady's life and to provide the young reader with a mental picture of how these events are retained as living realities in Catholic devotional life.

Father Eusebius Arundel makes Good Example the subject of his fourth book of stories about St Francis, Rob Beebe's illustrations giving a lively opening to every chapter. All the well-loved Brethren appear one after another: Elias, Matthew, Juniper and Giles, and they are preceded by Sister Clare, whose story will probably be the most popular. That she should work a miracle under the very eyes of a Pope will confirm her high position among girl readers as one of their own particular advocates, one of the glorious company that includes Joan of Arc, Bernadette, the Little Flower and Maria Goretti.

*Catherine McAuley.* By Roland Burke Savage, S.J., M.A. PP. x + 434. (Gill & Son Ltd., Dublin. 15s.)

A HUNDRED years ago the title "Sister of Mercy"—which today is known for what it actually signifies—had a much wider meaning. For most Anglicans, as for many Catholics, it was synonymous with Religious Sister; proof of how speedily Mother McAuley's spiritual daughters took their proper place in the Church—among the people.

These devoted women are now too well known to be confused with the members of any other Institute; but the position they acquired in the English-speaking countries during the middle years of the nineteenth century has been fully maintained. Their convents number more than 1500, of which nearly a thousand are in America.

When the Foundress opened her House of Mercy in Dublin, conducted by the "Ladies of Baggot Street", she had no idea of the greatness of the work she had begun; nor did she yet think of becoming a nun, still less of starting a world-wide Congregation. Her family background was not one of strong Catholicity, and much of her early life was spent in a Protestant household; but from first to last she was in God's hands. It was God Who gave the increase, and this to a degree she never dreamed of. The story of her life, with its failures and triumphs, makes a fine biographical study under the skilful treatment of Father Savage.

L. T. H.

#### GRAMOPHONE RECORDS

**Bach:** *Erbarme Dich* (Kirsten Flagstad), H.M.V., DB21237; *Sinfonia Cantata 42*; (London Chamber Orchestra), H.M.V., C4069. **Mozart:** *Ora pro nobis* and *Voi Avete* (Maria Stader), H.M.V. C4077; *Alleluia* (Master Billy Neely), H.M.V. B10041. **Hymns:** (Sidney McEwan), Col. DB2818, 2819. **Franck:** *Panis Angelicus* (Nelson Eddy), Col. DX1739. **Hamilton:** *Forgive me, Lord* (Hastings Girls), Col. DB2814.

THOUGH a Wagnerian soprano is not necessarily at her best in rendering Bach, Kirsten Flagstad sings the Matthew Passion aria beautifully and with appropriate restraint, and her remarkable voice control permits a slower *tempo* than is usually employed. The accompaniment by the Philharmonia orchestra, and especially the violin solo, are well recorded. The same aria by Kathleen Ferrier on Decca K1676 being at a faster *tempo* permits a concluding chorale, but one cannot have everything. The sinfonia or orchestral portion of the Low Sunday cantata, n. 42, is given a fine and virile rendering by the London Chamber Orchestra, which no lover of Bach should miss. Of the two Mozart items the *Alleluia* from the motet *Exultate Jubilate* has often been recorded before by singers ranging from Deanna Durbin to Elizabeth Schumann, and to these must now be added a boy soprano, whose voice will please many listeners, provided they are not expecting the phenomenal quality of an Ernest Lough. The other Mozart aria, sung by Maria Stader with zest and feeling, is the last line of the composer's *Regina Coeli*, music easily



recognizable by all as Mozart for its typical gaiety, which in this anthem at least is not misplaced, and since the line has only seven syllables there is no difficulty in discerning the words. For clear enunciation Sidney McEwan, a priest of the Glasgow diocese, is probably unsurpassed amongst living singers. We are given on these two discs *To Jesus' Heart All Burning* sung to the traditional melody, n. 5 of the Westminster appendix; *Jesus, My Lord, My God, My All* to an anonymous setting; *Mother of Christ* from the Notre Dame hymnal; and a pleasing May hymn, very popular in the north, *Bring Flowers of the Rarest*. The records will be useful for teaching purposes, and it is a pleasure to note that here the useful, as well as being obviously the true and the good, is also the beautiful. Fr McEwan's light tenor voice, with its moderate *legato*, is the nearest thing to McCormack's we have heard. McCormack's *Panis Angelicus* is still a favourite record and Nelson Eddy's version, so far as performance and recording is concerned, is good. But unhappily the English words have no relation whatever to the verse from *Sacris Solemnis* set to music by César Franck. Perhaps it is feared that so unequivocal an expression of faith in the Holy Eucharist would be unacceptable to the British public, when sung in the English tongue. But what if we were to set the words of the motet *Tu es Petrus* to that fine melody *Ein' Feste Burg*? A similar liberty with *Panis Angelicus* appears to have been taken by the Luton girls on Parl. E1146. There are now several girls' choirs imitating their fellows (if that is the right word) of Luton, the latest arrival being that of Hastings. The device of occasional subdued humming is not unpleasant in the pieces recorded by this choir, which could be heard to better advantage if the recording permitted full volume in reproduction.

---

## CORRESPONDENCE

### SPIRITISM

(THE CLERGY REVIEW, 1951, XXXV, p. 256)

The Rev. Humphrey J. T. Johnson writes:

In addition to what Canon Mahoney has written in his answer on this subject it may perhaps be conjectured that the decree of the Holy Office of 1917 was partly determined by a psychological consideration, viz. that many pious persons who have started as investigators have ended up by becoming mediums themselves.

## REPRESENTATIONS OF THE NATIVITY

Mr John F. Hardman writes:

May I, as a mere layman, enlist your help in a question that seems to me to involve the honour of our Lady? The question is: "Is there a decree or an authoritative statement condemning the representation of the Nativity with our Lady lying on a couch or in bed, as if suffering from the disability of childbirth that was laid on Eve?"

This representation was common at one time but was given up in the fourteenth century as it was considered to be a denial of the Virgin Birth, and indeed it is difficult to see what else it can mean. Mrs Jameson (*Legends of the Madonna*) says on this: "We find in the early Greek representations, and the early Italian painters who imitated the Byzantine models . . . the Virgin-Mother reclining on a couch. . . . But in the fourteenth century we find this treatment discontinued. It gave just offence. The greatest theologians insisted that the birth of the Infant Christ was as pure and miraculous as His conception; and it was considered little less than heretical to portray Mary reclining on a couch as one exhausted by the pangs of childbirth." Mrs Jameson was not a Catholic but is an accepted authority on Christian iconography. The change was so sudden and so complete that some authoritative announcement must surely have caused it. This representation is now coming back—which seems most dangerous in these days when the Virgin Birth is so widely denied.

[Enquiries so far made have not revealed the existence of any official pronouncement on this point. Perhaps some of our readers can help.—EDITOR.]

## NATIONAL HEALTH SERVICE

*Appointment of Chaplains, etc.*

The Ministry of Health communicates the following (dated 24 April, 1951):

1. Hospital Management Committees and Boards of Governors will no doubt bear in mind the requirements of section 61 of the Act, that "where the character and associations of any . . . hospital . . . are such as to link it with a particular religious denomination, regard shall be had in the general administration of the hospital to the preservation of the character and associations of the hospital". In all hospitals, however, Committees and Boards should give special attention to providing for the spiritual needs of both patients and

staff and, in particular, should do everything possible so as to arrange the hours of duty of nurses and other staff (and of students at teaching hospitals) as to enable them to attend the services, etc., of their own denomination.

2. There should be in each hospital a chapel or a room set apart to serve as a chapel, which should be made available by mutual arrangement for the services of any of the denominations who wish to use it, and whatever accessories of worship are required by each should be provided.<sup>1</sup> The Bishop of the diocese and/or the responsible authority of other denominations may conduct such ceremony of dedication of the chapel or room for this purpose as they may respectively desire. Where it can be arranged and the circumstances of the hospital justify it, a special room should be set apart for the sole use of any denomination which desires it, and where this arrangement already exists it should not be disturbed. When possible, office accommodation for the chaplains should also be provided.

3. The Management Committee or Board of Governors should appoint a chaplain—or chaplains from more than one denomination—for every hospital for which they are responsible, and these appointments should always be made in consultation with the appropriate Church authorities. For Anglican appointments, the Regional Board should, in conjunction with the Boards of Governors of the teaching hospitals in their area, themselves set up an advisory committee for the purpose, after consulting the bishops of the dioceses concerned. Roman Catholic appointments should be made in consultation with the Bishop of the Roman Catholic diocese in which the hospital lies and Free Church appointments in consultation with the Free Church Federal Council (27 Tavistock Square, London, W.C.1).

4. Even where chaplains (whole or part-time) have been appointed, this should not detract from the right of any patient to be visited by his own parish priest or minister if he so wishes. In particular, the attention of Management Committees of mental hospitals is drawn to section 277 of the Lunacy Act, 1890.

5. The question whether a whole-time or only a part-time chaplain, of one or other of the principal denominations, is required is left to the Management Committee or Board of Governors to decide. Sometimes it may be convenient to have one whole-time chaplain to serve the patients and staff of a particular denomination in all the

<sup>1</sup> In a comparatively few cases hospital chapels have been consecrated, as distinct from dedicated. It is illegal to use a consecrated building for any secular purpose and the authority of the bishop of the diocese must be obtained before Roman Catholic or Free Church services may be held in a legally consecrated chapel.

hospitals in the group, otherwise one or more part-time chaplains. A whole-time appointment in any denomination should be considered only for units where the average number of patients *in that denomination* to be served is 750 or more, unless there are exceptional circumstances in which the Committee or Board feel justified in appointing a whole-time chaplain for a smaller unit, e.g. at a home for incurables where there is an unusually heavy burden of work. If, however, a hospital has had in the past a chaplain for a unit not substantially smaller than 750 this practice may be continued.

6. Whole-time chaplains should be paid £500 per annum plus either a house or a rent allowance.

7. Part-time chaplains should be paid on the following basis:

<i>Average Number of Patients (excluding Staff) of the chaplain's denomination</i>			<i>Weekly Rate</i>		
			£	s.	d.
10- 25	..	..	10	0	
26- 50	..	..	17	6	
51-100	..	..	1	10	9
101-200	..	..	2	5	0
201-300	..	..	3	0	0
301-500	..	..	3	15	0
501-700	..	..	4	10	0
Over 700	..	..	5	5	0

This method of computation is a convenient arithmetical device and is not intended to imply that staff are outside the care of the chaplains. Where the chaplain attends more than one hospital the salary should be based on the total number of patients of his denomination. Patients' religious persuasions should be ascertained when they are admitted to hospital.

8. Where a hospital is big enough to throw a heavy burden of work on a part-time chaplain but not enough to qualify under paragraph 5 for a full-time appointment in any denomination, and if the hospital happens to be situated in a parish where the clergy are too heavily engaged with their parochial duties to be able to give enough time to the hospital, but the parish is unable to support an additional curate to deal adequately with the hospital chaplaincy, the Minister is prepared, on application, to approve the following arrangement. The Board of Governors or Hospital Management Committee may contribute up to £300 a year towards the stipend of an additional curate in the parish on the understanding that the curate devotes an amount of time to hospital chaplaincy equivalent to the proportion which the sum contributed by the Management

Committee bears to his total salary. Before agreeing to any special appointment of this kind, the Minister will require to be satisfied (by the Regional Board in the case of non-teaching hospitals) that without it an adequate chaplaincy service could not be provided in the hospital or hospitals concerned.

9. Chaplains who have been either transferred under section 68 of the Act or, though not legally transferable, reappointed in positions they held on the appointed day and who were on that date receiving salaries or fees higher than those set out above should be allowed to retain their existing remuneration and emoluments.

10. Whole-time chaplains may be granted annual leave of four calendar weeks and are entitled to the same sick leave arrangements as administrative officers. Payment may be made for the services of a substitute during a whole-time chaplain's authorized leave, the substitute being paid for the period of his services at the same rate as the chaplain whose place he is filling.

In the case of part-time chaplains, the question of paid leave does not arise. The normal arrangements should provide for the part-time chaplain to supply and meet the cost of a deputy in any week during which he himself is unable to render the agreed services.

11. Chaplains are entitled to travelling, etc., allowances on the same basis as other officers of Hospital Management Committees and Boards of Governors, i.e. these may be paid in respect of journeys from the normal hospital of employment to other hospitals at which the chaplain has duties, but not from home to the normal hospital of employment. Travelling expenses from home may, however, be paid when a chaplain is called upon specially in an emergency to make an additional journey to the hospital.

12. A whole-time chaplain is pensionable under the Health Service superannuation scheme *unless* the Clergy Pensions Measure, 1948, applies to him, in which case no contributions will be payable by or in respect of him in the Health Service scheme. (But note paragraphs 12 and 18-20 of RHB(49)105/HMC(49)86/BG(49)90.)

13. In appointing new chaplains, whether whole or part-time, Boards and Committees should make a point of reaching a clear understanding as to the notice to be given of termination of appointment; and appointments of chaplains already in office should not be terminated without reasonable notice.

14. This memorandum replaces HMC (48)62 BG(48)65, which is cancelled.

#### PERMISSU SUPERIORUM

## CHURCH AND STATE ABROAD

### BACKGROUND TO THE BANISHMENT OF ARCHBISHOP BERAN: III

THE liquidation of the Catholic Church in Czechoslovakia was decided at Karlsbad (Karlovy Vary) in October 1949, at a secret meeting over which M. Vyshinsky presided, as the representative of the Kremlin. The principal figures present on the side of the Prague Government were MM. Nejedly, Kopecky and Nosek, and a secret document was drawn up, which is known as the Protocol of Karlsbad.<sup>1</sup>

This document declared that the first step must be to restrict the activity of the Church in the field of education and the Press, and to curtail the freedom of action of Archbishop Beran and the other Bishops, without paying too much attention to what might be said in the West—in other words, without worrying about the worldwide effects which had followed the imprisonment of Cardinal Mindszenty in Hungary. "Our" Catholic Action—that is, the bogus organization then recently created—had already, it was said, successfully directed a blow at the Vatican and the faithful. The next thing was to exploit such questions as that of the salary of the lower clergy.<sup>2</sup> "The Communist Party has the duty of interesting those people (among the clergy) who are ambitious, or undecided, or weaklings," and everything possible should be put at their disposal—motor-cars, petrol, broadcasting facilities, and so on. Any priests

<sup>1</sup> There has been knowledge of this document in the Western countries for a long time, but we have yet to see any complete text of it. The following *résumé* of its contents comes from *Veritas*, the valuable bulletin newly initiated in Rome by the *Accademia Cristiana dell'Azione Cattolica Cecoslovacca* (Via della Conciliazione, 1; 5000 lire p.a.). Much of the detail in the present narrative comes from this source, which is obviously both responsible and closely informed, for its address is that of the headquarters of Italian Catholic Action, a building very close to the Holy See in more than a geographical sense, and its information is of the most detailed kind. The first issue of *Veritas* is dated 1 April, 1951; it appears twice a month, and as we write we have seen the first three issues.

<sup>2</sup> Speaking on the 1951 budget in the Prague National Assembly in March, M. Fierlinger declared that the State Office for Church Affairs was to receive 48 million more crowns than before. The *Prague News-Letter* (Prague XII, Stalinova 3, Vol. VII, No. 7), noting this, added: "All priests are covered by national insurance, including health insurance, sickness and old-age pension. Not only priests but also Catholic lay teachers, i.e. those teaching religion in schools, are financially secure. In common with all students in Czechoslovakia who receive stipends, students of theological faculties also receive their monthly allowance." It was in this same speech that M. Fierlinger told the National Assembly about the banishment of Archbishop Beran.

## CHURCH AND STATE ABROAD

whose co-operation could be obtained must receive full publicity in the Government's *Katolicke Noviny*, must be introduced into public life, must be encouraged by every means, and must be protected against "reactionary elements". Their help must be enlisted in propaganda against the Vatican, and against the higher clergy, whose co-operation could not be hoped for. Every possible means must be used completely to separate the Bishops from the faithful. "Reliable" priests must be installed in every clergy-house and in every school, so that the faithful would stop going to church and stop sending their children to religious instruction in the schools. The Government must ascertain the numbers of those children whose parents still sent them to religious instruction, and must employ intimidation to reduce the numbers. In places where large numbers of the faithful still attend the churches changes among the clergy must be secured,<sup>1</sup> and those found "unreliable" by the regime must be sent to the "re-education institutes".<sup>2</sup> The Government must then invite all the faithful to come again to church, but if the people do not come, then they must be made to petition the Government to close the churches, on the ground that no one attends them. It must appear that the Government is trying to persuade the people to worship but that the people, on the other hand, are asking the Government to change the churches into clubs and cinemas. "The Government, after a short period of reserve, will then satisfy the desire of the nation, because it is the Government of the People."

Those who follow events will know something of the manner in which these instructions have been carried out; and if today, a year and a half later, efforts are again being directed not merely towards isolating but towards "conditioning" the Bishops and the senior clergy, then that is a sign of how far the first intention has failed—of how difficult it has proved in practice to separate the lower clergy from the Bishops, and of how the overwhelming majority of the parish clergy do in fact accept their instructions not from the regime but from the Bishops.

Thus it was that, in reply to the Roman decree excommunicating all those who had been associated with the expulsion of Archbishop

<sup>1</sup> Priests must not be allowed to remain among people who know them, but must be transferred to distant parishes where they are strangers and where the people will not know whether they are good priests or agents of the regime. The State Office of Church Affairs arrogates to itself the duties of the Bishops in making appointments or transfers. *Veritas* gives several recent illustrations, adding, in a message dated from Brno on 15 April, 1951: "The faithful do not put their trust in any newly arrived priest whom they do not know. All transferred priests, even those most loyal to the Church, find that the faithful do not put their trust in them, and their position is rendered difficult, with the result that the fruits of their labours are neutralized."

<sup>2</sup> Cf. *THE CLERGY REVIEW*, April 1951, p. xviii.



## THE CLERGY REVIEW

### *New Books for the Summer*

## **Dialogue of Comfort Against Tribulation**

By St. Thomas More

10/6 net

More wrote the *Dialogue* in prison, and while it is an imaginary dialogue between two imaginary Hungarians, discussing the perils of an invasion from the east, it is quite clear that those it was intended to comfort were far nearer home. Oddly enough, the theme is not so remote from us today as it was then, and we may be able to derive even more comfort from it than the audience for whom it was first intended. And to this end, this adaptation of the original has been made, altering almost nothing save spelling and punctuation, so that the ordinary non-scholar can read it with ease and pleasure.

## **Faith Seeks Understanding**

By John Coventry, S.J.

7/6 net

The two most common mistakes about Faith are either seeing it as something that has been given to us to save us the trouble of thinking for ourselves, or else considering it the automatic result of following the right chain of logic. Father Coventry here gives a lucid analysis of what Faith is, and what the true relation is between it and Reason. He examines it under the headings, *Reasonable, Certain, Supernatural, Free*; and his book answers both the questions non-Catholics put to their Catholic friends, and the far deeper ones that most Catholics do not quite know how to put to themselves.

## **Artificial Human Fecundation**

By Henry Davis, S.J.

1/6 net

A brief statement of what the Church has so far taught on this subject, with certain conclusions drawn from it.

For further news of books and authors, apply to Faith MacGill at this office for Sheed & Ward's OWN TRUMPET which comes free and post paid.

**SHEED & WARD LTD.**  
**110-111 FLEET ST., LONDON, E.C.4**

## THE CLERGY REVIEW

### RECENT BOOKS

#### The Reformation in England

by PHILIP HUGHES

"It is not too much to say that among studies of the Reformation in England it will stand in a class by itself."

BISHOP BECK in *The Tablet*.

"I know of no other work on this period that sets forth so ably and convincingly the inner history of the revolt."

C. G. MORTIMER in the *Catholic Herald*.

Fully Illustrated.

42s. net

#### Restoration Rogues

by MAURICE PETHERICK

Most of the characters in this "rogues gallery" were connected with the Catholic and anti-Catholic plots of the period. "... enough violence and intrigue—political, amorous and religious—to satisfy the most hardened connoisseur of crime."

—*The Observer*.

Fully Illustrated.

30s. net

#### Red Sky at Night

by RONALD MATTHEWS

Written by the former Moscow Correspondent of the *Daily Herald* this is an exciting and persuasive novel of how the unconquered faith in Christianity, which still holds the soul of the Russian people, becomes, through a miracle, the means of their liberation.

Large Crown.

9s. 6d. net

#### Salutation to Five

by SHANE LESLIE

Five essays in biography which give "a graphic and discerning series of sidelights on an aristocratic England in process of gradual decline, through a mercantile stage that was never a halting place, to the proletarian level".

—*Punch*.

Demy octavo.

10s. 6d. net

### HOLLIS & CARTER

25 Ashley Place, London, S.W.1

## CHURCH AND STATE ABROAD

Beran from his See,<sup>1</sup> M. Fierlinger declared, on 23 March, that Bishops who are "on the side of the people . . . can never be beaten by any excommunication decree". This was in a statement made for the benefit of Carmine de Lipsis, the Prague correspondent of the Rome Communist daily *Unità*, who quoted him as saying that Czechoslovakia's struggle "for Socialism and against the imperialists" had the support of "patriotic clergy who remain faithful to their Catholic Church but who refuse all kinds of missions of the Vatican in our internal affairs"; and he continued:

"Among these clergy there are today, furthermore, some Bishops who have recognized that they themselves have been carried away by blind discipline under the influence of the Vatican, of the Apostolic Nunciature and of Archbishop Beran, into a vain and sterile struggle against the Czechoslovak people's democracy . . . which [struggle] has nothing in common with religion and which has a purely political nature.

"These Bishops now recognize their faults, and range themselves openly on the side of the people and of the workers, convinced that in doing this they at the same time accomplish their Christian mission."

On 12 March four Bishops had been among six prelates who, in the presence of both M. Antonin Zapotocky, the Prime Minister, and Dr Fierlinger, who is the Head of the State Office for Church Affairs as well as Vice-Premier, took the oath of allegiance to the regime demanded by the Church Laws of 1949. They were Mgr Moric Picha, Bishop of Hradec Kralove; Mgr Josef Carsky, Administrator Apostolic of Kosice; Mgr Stefan Trochta, Bishop of Litomerice; and Mgr Lazik, Administrator Apostolic of Trnava. The other two prelates were Mgr Frantisek Onderek, Administrator Apostolic of Teschen, and Antonin Stehlik, the Government's nominee in Prague. Apart from Bishop Eltschkner, none of the Bishops had taken the oath hitherto; and Bishop Eltschkner is said to have been present on this occasion. Bishop Carsky, on behalf of the others, is said to have made a speech before taking the oath:

<sup>1</sup> Mention should also be made of the further decree signed at the Holy Office on 9 April, 1951, declaring that excommunication is incurred by "a Bishop of whatsoever rite or dignity who consecrates to the episcopacy one who has neither been appointed by the Holy See nor expressly confirmed by it", as well as by the person receiving such consecration, "even though coerced by grave fear" (see text above, p. 413). It is not for us to speculate to whom such grave words may be addressed by the Holy Office, but it is impossible not to recall the present position of certain Bishops in Czechoslovakia, noted in these pages in April. So far as is generally known, there has not yet been any attempt in Czechoslovakia or any other Communist-dominated country to force the consecration of a Bishop, even though there have been ordinations of nominated priests, but such a possibility is plainly envisaged. The decree is an exceptional one, coming into effect forthwith, by-passing Canon 9 of the Code, and, indeed, bringing the Code up to date, inasmuch as the Code does not take cognisance of or legislate for such cases as the decree mentions.

## CHURCH AND STATE ABROAD

"We shall try to see that a good relationship prevails between Church and State. We want by all means to support the building efforts of our working people, because we are aware that this building effort serves the welfare of us all, and that it is in full agreement with the moral demands of our Church."<sup>1</sup>

M. Fierlinger, replying, is said to have promised that the State would respect freedom of conscience and religion, but to have said that the Republic "could not allow the Churches to be misused by inimical and foreign influences".

Prague Radio later broadcast an address by Mgr Carsky. He pledged the support of all four Bishops for the regime and for the "World Peace Movement", and declared:

"We agree with the Government's decision to establish a State Office of Church Affairs, and with all other measures, including the economic support of priests, taken by the competent State Offices. We oppose the Vatican decree excommunicating individuals for political reasons, and we promise that we will not deal out Church punishments to the faithful and priests for political reasons."

On 15 April it was announced by *Rude Pravo* that Mgr Edward Necsey, titular Bishop of Velicia and Apostolic Administrator of Nitra, had likewise taken the oath, in the presence of M. Fierlinger, promising that he would not invoke ecclesiastical sanctions against Communists and that he would support the World Peace Movement. This left only the Archbishop of Olomouc and the Bishops of Brno and Budejovice unaccounted for; and they, as we go to press, remain *incommunicado*, the only Bishops in the Republic whose fate has not been decided and announced. They are also the only Bishops, apart from those in prison, who were not among the signatories of a telegram sent to the French Government about 21 April, purporting to come from a meeting of Catholic Bishops held in Bratislava, protesting against the banning from France of the Communists' "World Council of Peace"—the political first-fruits of the new situation.<sup>2</sup>

<sup>1</sup> Associated Press, quoted in the *New York Times* of 13 March.

<sup>2</sup> The Prague *Lidova Demokracie*, announcing this, said also that a number of priests and many faithful had been doing door-to-door canvassing in support of the May Day "peace parade" in Prague. "Priests and laymen do not content themselves with daily prayers for peace," it said, "but will also continue to increase their part in the struggle for it by joyful creative work, protesting against the rearmament of Western Germany and calling for the conclusion of a peace treaty between the five Great Powers. . . . The best representatives of Christianity in the West are serving in the front rank of the World Peace Movement and for the fulfilment of the demands of the World Peace Council." *Lidova Demokracie* is the organ of the conditioned rump of the formerly Catholic People's Party, with which people like Plojhar, who still masquerade as Catholics, are associated. The leader of this rump, M. Alois Petr, addressing a meeting of its members in Prague, described the

## THE CLERGY REVIEW



### STAINED GLASS WINDOWS

CHURCH PLATE &  
ECCLESIASTICAL  
METALWORK

MEMORIALS IN CAST OR ENGRAVED METAL

**WILLIAM MORRIS & COMPANY**

HOPE HOUSE · GT. PETER STREET · WESTMINSTER · S.W.1.



### FINE CRAFTSMANSHIP BEARS THIS MARK



#### Ciborium No. 1142.

In sterling silver throughout, the ciborium is of contemporary design and lightly wrought. Made in two sizes: 6½ ins. high (capacity 250 particles) and 7½ ins. high (capacity 350 particles).

DIADEM CRAFT is obtainable through the Church Furnishing Houses only.

BLUNT & WRAY · LONDON

## THE CLERGY REVIEW

*JUST PUBLISHED*

### **Hierarchy Centenary Congress 1850 - 1950**

This magnificent souvenir brochure contains a coloured frontispiece and thirty-two pages of other photographs illustrating the important occasions of the Congress and all its leading personalities. The texts of all the sermons and speeches of the Congress are here available in permanent form. Folding into the back cover is a large photograph showing the scene at Wembley Stadium on that memorable Sunday afternoon last October.

*Crown Quarto*

7s. 6d.

### **Control of Life**

*by HALLIDAY SUTHERLAND, M.D.*

This is a revised and enlarged edition of Dr. Sutherland's well-known and challenging study of population and related problems, containing additional chapters by Dr. Henry Newsolme, M.D., F.R.C.P., on Christian Marriage and on the recent Report of the Royal Commission on Population.

296 pages.

15s.

### **Sister Mary of Saint Francis**

*by A SISTER OF NOTRE DAME*

This brief biography of a most remarkable Englishwoman, written by a member of her Order, tells how, as a young widow, she came to join the Order in Namur. Her personal fortune, experience and outstanding ability in business matters were employed to advantage in her position as Assistant to the Mother-General and to the very great benefit of Catholic education in England.

*Crown Octavo.*

*Paper Covers.*

2s.

### **A Treatise on Interior Prayer**

*by DOM INNOCENT DE MASSON*

This new addition to the *Paternoster Series* is a translation by the Prior of Parkminster of a work of spiritual direction by a great and holy Father-General of the Carthusian Order.

*Crown Octavo.*

*Paper Covers.*

1s. 6d.

**BURNS  OATES**

**28 Ashley Place, London, S.W.1**

## CHURCH AND STATE ABROAD

It was only Mgr Carsky, the Administrator Apostolic of Kosice, whose actual voice was broadcast after the administration of the oath. According to *Veritas*, the statement which he read before the administration of the oath had not previously been seen by the Bishops of Litomerice and Hradec Kralove. The two latter had simply been given twenty-four hours to decide whether they would take the oath of loyalty to the Prague Government, having been told that if they refused the majority of their clergy would be interned but if they did so they would be allowed to continue to govern their dioceses. *Veritas* says that it knows exactly what happened, from a document "which, for obvious reasons, cannot yet be published":

When it will be safe for the author of this document to have it published under his name, we shall publish it, so that everyone may see for himself what Communist methods are like, and so appreciate all the more the heroic stand made by the Czechoslovakian episcopate.

The particular case of Bishop Lazik was discussed in these pages in April; and there has in the past been some reason to regard Mgr Onderek (who is not a Bishop) as a "waverer".<sup>1</sup> The first thing to notice about the others is that they have spent long months *incommunicado*, like Archbishop Beran himself, and that before those long months began they were all known as steadfast men, unhesitant in the path of their duty to the Church, who signed the trenchant series of joint Pastoral Letters in the second part of 1949. If they now swore their allegiance to the regime, the obvious question to ask is why they did not do so sooner, and why it was necessary to hold them *incommunicado*. The inference widely drawn is that some malevolent process has been brought to bear on them. From Switzerland comes a report, said to have been received direct from Czechoslovakia, describing the ordeals to which it says the Bishops of Litomerice and

banishment of Archbishop Beran as "another step on the road to mutual understanding in our Church policy". "The Catholic Hierarchy, headed by the former Archbishop of Prague, Josef Beran, has," continued M. Petr, "rejected all the magnanimous offers of an agreement between Church and State made by the Government for the past three years." He may perhaps have remembered the stern letter which Mgr Beran addressed to him personally on 17 May, 1949, warning him of the consequences of his behaviour and speaking of the transformation of the People's Party: "We protest expressly against your speaking in the name of the Catholic faithful. We protest against the fact that in the Press material sent abroad the Czechoslovak People's Party is expressly called 'Catholic', because not even on the smallest scale do you defend the interests of the Church. You are participants, and therefore accomplices, in all the Government's actions; also in those carried out in your own name. . . ." Full text in *The Tablet* of 2 July, 1949. Mgr Beran may be presumed to have felt justified in those misgivings about the People's Party which, as we described in these pages last month (pp. vi, ix), he had felt in the earlier post-war period.

<sup>1</sup> Cf. *The Tablet*, autumn 1949, *passim*.



## CHURCH AND STATE ABROAD

Hradec Kralove were subjected, the former being given a series of subcutaneous injections "which had the effect of reducing him to a constantly feverish condition and depriving him of his memory", and the latter, a man of eighty-three, being placed for hours at a time in a revolving chair, spun by an electric motor, at the end of which the required statements were obtained from him.<sup>1</sup> Circumstantial stories are told of other Bishops being treated to similarly devilish "softening up" processes.<sup>2</sup> We can pass no judgements: we can only say that such changes can be and are produced in men, as they were produced in Cardinal Mindszenty, and pray for those to whom it falls to meet these ordeals.

It has, of course, to be further borne in mind that an announcement from a Communist Government that a prelate has said this or done that is never evidence that he has in fact said or done any such thing. If we judge it probable that statements have in fact been extracted from these Bishops in Czechoslovakia, we do not forget how, for example, there appeared last year in all the newspapers of that country a photograph of Mgr Cajs, Vicar General of Ceske Budejovice, with the announcement that he had taken the oath before the then head of the State Office for Church Affairs, M. Cepicka, whereas what in fact had happened was that he had added the saving clause, "In so far as this is not contrary to natural law or to the law of the Church", and had thereby so angered M. Cepicka that he was expelled from his office.<sup>3</sup>

The real turning-point in Czechoslovakia, marking a new phase in the history of these events, would appear to have been the meeting in Prague on 15 February of Vicars Capitular and Vicars General from all the dioceses of the country.<sup>4</sup> *Lidova Demokracie*, the organ of the rump of the People's Party, found its importance

in the fact that the members present from all dioceses represent already the *new* higher clergy, chosen in accordance with the will of the Catholic priests, of whom the great majority have understood their mission in the contemporary age and have taken up a position in favour of the great social objectives of our people's democracy, in which they equally see the realization of their Christian ideals.<sup>5</sup>

The word to note is that which we have italicized. A "new" and uncanonical "Hierarchy" is being brought in by the State to replace

<sup>1</sup> Cf. *The Tablet*, 7 April, 1951.

<sup>2</sup> For example, the Bishop of Chelmno, in Poland; cf. *The Tablet*, 17 March, 1951, p. 205.

<sup>3</sup> *Veritas*. Mgr Cajs died soon afterwards, and a Government nominee, Josef Buchta, was installed as Vicar General of Budejovice.

<sup>4</sup> *Vide THE CLERGY REVIEW* for April, 1951.

<sup>5</sup> Quoted in *La Croix*, 25-26 March, by C.M., who sees this meeting as "a turning-point in the relations of Church and State in Czechoslovakia".

## THE CLERGY REVIEW

# The CATHOLIC TRUTH SOCIETY

publishes pamphlets on a wide range of subjects. Of special interest to the Clergy are the Papal Encyclicals. Our latest publication is "Menti Nostrae"

## THE PRIESTLY LIFE THE APOSTOLIC EXHORTATION OF HIS HOLINESS PIUS XII

Price 9d.

---

By becoming a Life or Guinea Member of the C.T.S. you will keep abreast of all topics of current interest. Members are entitled to receive free copies of most  
**NEW PAMPHLETS**

Publications are made possible through members' subscriptions  
For details and Free Copy of **THE C.T.S. AND ITS WORK**  
write to the Secretary  
**CATHOLIC TRUTH SOCIETY, 38-40 Eccleston Square, S.W.1**



THE CLERGY REVIEW

**PURE ALTAR WINES**  
**"Vinum Missale"**

CAREFULLY SELECTED  
FULLY CERTIFIED REGULARLY ANALYSED  
GUARANTEED RELIABLE  
UNEQUALLED IN VALUE

The Sale of "VINUM MISSALE" was authorised by the late  
Cardinal Archbishop of Westminster and by many other  
Archbishops and Bishops

**E. STAFFORD & CO.**  
**QUEEN ST. CHAMBERS, EXETER**



**CHURCH-**  
**BUILDING**  
**DECORATING**  
**JOINERY**  
**FURNITURE**

This conversion to a Boys' School Chapel and the Construction of the  
Oak Furniture was executed by us under the direction of A. J. Bartlett, Esq.  
of Messrs Burns, Oates Church Contracts Department

**WALKER—SYMONDSON**

LIMITED

**RUISLIP — MIDDLESEX**

Telephone: Ruislip 2255/6 & 2282

## CHURCH AND STATE ABROAD

the old. The process is practically complete; the old Hierarchy no longer has any contact with the Dioceses, and administration is effectively in the hands of the new shadow-structure.<sup>1</sup> All is being done with a ludicrous attempt to justify the change in canon law, so as to create a minimum of external change or of disturbance among the people.

M. Fierlinger is himself a lawyer, and has lately been giving lectures on International Law (as the Communists understand that term) in the Faculty of Law in the University of Prague. In his interview with the representative of *Unità* which we have quoted above, he declared with ludicrous care that everything that had happened concerning the Church, and in particular concerning the Archdiocese of Prague, had been done in accordance with the law of the Catholic Church—even though many Bishops and priests had been tried and sentenced by the State's tribunals precisely for their inflexible adherence to the law of the Church. It would be tedious to labour an exposure of this absurdity, but it may be observed that according to the letter of the State's own Church Laws of the autumn of 1949 the oath said to have been taken by Mgr Necsey should have been administered not by M. Fierlinger, the Deputy Premier, but by the Premier himself, M. Zapotocky—who, however, "has recently been more in the public eye as a playwright and novelist than as head of the Government".<sup>2</sup>

All this concern for canon law is, of course, simply a reflection of the knowledge that canon law and not Communist law is still what counts in the minds of the people—in other words, that the Karlsbad programme has had singularly little effect. So it was that when Dr Stehlik, newly installed as the regime's Vicar Capitular in Prague, visited his old parish church to say Mass there, most of the people stayed away. He has several times found the word "Judas" on his

<sup>1</sup> Thus, the bogus Vicar Capitular in Prague can now deal with State-appointed Vicars General in all the three dioceses of the Prague Metropolitan Province. In Hradec Kralove it is Ladislav Hronek; in Budejovice it is Josef Buchta; and in Litomerice it is Mgr Edward Oliva, of whom we wrote in these pages in April, who was appointed in December 1950, and of whom the Vienna correspondent of *The Times* wrote on 13 March, 1951: "He was one of the first priests to align himself with the Communist Government after the revolution of February 1948. Soon afterwards Mgr Oliva wrote in *Rude Pravo*, the official Communist newspaper: 'I promise to make all priests in my diocese active fighters for peace in the shortest possible time.' The method usually adopted for this purpose is to send priests to special schools for 're-education'." It is he whose Bishop is now said to have been deprived of his senses by subcutaneous injections. Another uncanonical Vicar Capitular, not yet noted in these pages, is Mgr Scheffer, in the diocese of Spis, who presided at this meeting on 15 February.

<sup>2</sup> *The Times* Vienna correspondent, 16 April, 1951. The nominal position of M. Zapotocky illustrates the general policy, followed both in the political and ecclesiastical spheres, of giving major office to figure-heads while effective power is held by their deputies. *Vide THE CLERGY REVIEW*, April 1951, pp. x-xiii.

## CHURCH AND STATE ABROAD

door;<sup>1</sup> and when he produced a "pastoral letter", recommending the Communists' programme for world peace and praising the work of the regime, the great majority of the clergy did not read it to their people, while others who did read it did so in such a manner that their opinion could be easily understood.<sup>2</sup> Arrests among the parish clergy still continue—about forty were taken into custody in the diocese of Hradec Kralove in the middle of March<sup>3</sup>—but it is they who have the victory.

It should finally be recorded here that, just as there has been little success in separating the lower clergy from their Bishops, so also has there been little success in separating the Catholic faithful from the Church. At the end of March, within a fortnight of the banishment of Archbishop Beran, the first copy appeared in several parts of central and southern Bohemia and of Moravia of an underground newspaper, *Naděje a Víra*—"Hope and Belief", and on the first page was an Open Letter to the Government of Prague, in which various clandestine Catholic organizations warned it against any torturing or ill-treatment of Archbishop Beran, declaring that the Government would be responsible for his life and health. A few days later another clandestine organization issued pamphlets to express support for this warning, one of which wrote:

Mgr Beran is today representative not only of all Czechoslovak Catholics but also of all believers, and in fact of all Czechoslovaks. In the last resort we have today the power to stop any further torture of Archbishop Beran. We Czechs and Slovaks warn you—you who claim to speak as our Government. . . .<sup>4</sup>

*Naděje a Víra* also called on Catholics throughout the country to add to their morning and evening prayers one Our Father and one Hail Mary for the banished Archbishop. Readers of these pages might do the same.

(Concluded)

<sup>1</sup> *Veritas* from Prague, 13 April, 1951.

<sup>2</sup> As well as producing this "pastoral letter" without delay, Stehlik lost no time in "lifting" Archbishop Beran's ban on *Katolícké Noviny*, the regime's bogus Catholic weekly, which the Archbishop had forbidden the faithful to read. Stehlik also appointed Dr Frantisek Kopalik, one of those who had been installed with him as "Canons" of the Prague Chapter, to be "ecclesiastical censor" for *Katolícké Noviny*. We told last month how Stehlik similarly "lifted" the ecclesiastical suspension of Father Plojhar; but this seems to have made little difference to the popular view of that egregious figure, for soon afterwards, says the Munich *Katholische Kirchenzeitung*, when he ascended the pulpit of the church of St Ignatius in Prague, the entire congregation silently left the church.

<sup>3</sup> *Veritas* from Hradec Kralove, 12 April, 1951.

<sup>4</sup> *Veritas* from Domazlice, 5 April, 1951. A similar warning was published by "Narodni komuniste"—the National Communists; presumably a Titoist organization.

## THE CLERGY REVIEW



369 BALLARDS LANE, NORTH FINCHLEY, LONDON, N.12

Telephone: HILLSIDE 9477

### CHURCH CLEANERS & DECORATORS

*Church Interiors expertly cleaned, decorated and restored from Roof to Floor. Timbers treated against pests. Minimum interference with Services*

**ESTIMATES FREE**

## SMALL ADVERTISEMENTS

The charge is fourpence per word, per insertion. Minimum charge 5/-, prepaid. Box numbers sixpence extra per insertion

**COMPLETE CHURCH CLEANING AND DECORATING SERVICE.** Cleaning by Mobile Vacuum Plant. Recommended by The Forest Products Research Laboratory for the treatment of Death Watch Beetle and Furniture Worm. Estimates Free. Write or 'phone HEELAS OF READING. ('Phone Reading 4411.)

**H**OME FOR SICK AND RETIRED PRIESTS. Few vacancies during holiday months. Comfortable and pleasantly situated house within two minutes of the sea. Bournemouth and Southampton buses pass the door. FRANCISCAN CONVENT, Maryland, Milford-on-Sea, Hants.

**R**EED ORGANS, large selection reconditioned models suitable churches, home, etc. Overhauls. Electric Blowers fitted. R. F. STEVENS, LTD., Organ Works, 9 Leighton Place, London, N.W.5.

**S**UBSCRIPTIONS TO THE CLERGY REVIEW Per Annum, post free: British Commonwealth, 25s. sterling; United States of America, \$5. Subscriptions may be placed with any established bookseller or newsagent in any part of the world. Publishing Office: 28 Ashley Place, London, S.W.1.

**V**ESTMENTS are again being made at Downside Abbey. For Quotations write to The Vestment Sacristan, Downside Abbey, Nr. Bath.

*It is our pleasure to reproduce below a letter which has just been received by us from the Parish Priest of our most recently completed Church Contract.*

OUR LADY AND ST. PETER,  
VICTORIA ROAD,  
BRIDLINGTON,  
YORKS.

30th April, 1951.

Dear Mr. Kirkland Bridge,

Might I take this opportunity of expressing my complete satisfaction at the work which your Firm has just completed in my Church.

You have succeeded, beyond my expectations, in bringing out the true character of my Church. My Parishioners re-echo my sentiments when I say that one can now really appreciate the Gothic beauty of the Interior, with special reference to the High Altar.

Your scheme has added height and beauty, and imparted a chaste dignity worthy of the House of God. I am very pleased with the work.

Might I add a special word of appreciation for your staff who worked so well, gave not the least trouble, and were so kind and considerate to all.

With renewed thanks for everything,

Yours sincerely,

M. J. BARRY.

**KIRKLAND BRIDGE CHURCH**  
**61 - 62 Heath Street, London**



CH  
or